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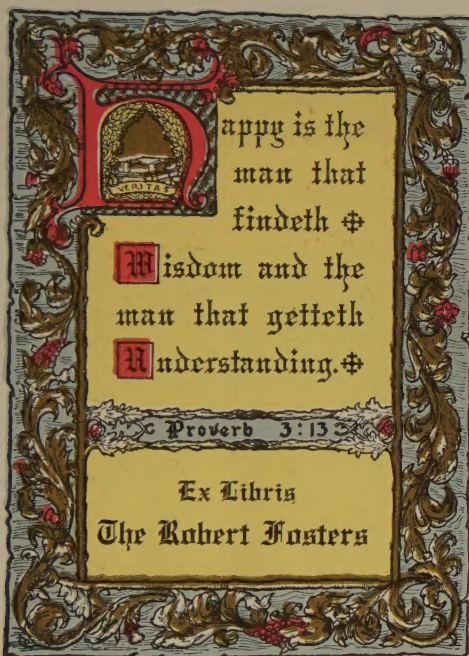
The Philanthropy of God

Hugh Price Hughes, M.A.



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Nappy is the
man that
findeth ☿

Wisdom and the
man that getteth

Understanding. ☿

Proverb 3:13

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THE
PHILANTHROPY OF GOD:

DESCRIBED AND ILLUSTRATED

IN A

SERIES OF SERMONS.

BY THE REV.

HUGH PRICE HUGHES, M.A.,

Author of "Social Christianity," etc.

"Ἡ φιλανθρωπία τοῦ σωτῆρος ἡμῶν Θεοῦ."—*Titus* iii. 4.

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HUP

THIS VOLUME
IS
AFFECTIONATELY DEDICATED
TO
MY COLLEAGUE,
MARK GUY PEARSE,
WHOSE
SYMPATHY AND CO-OPERATION
WERE TO ME
THE SIGN OF GOD
THAT
I MUST UNDERTAKE
THE
WEST LONDON MISSION.

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INTRODUCTION.

THE demand for a second edition of "Social Christianity" within a few weeks of its publication at the dullest season of the year, and the kindly notices of all sorts and conditions of critics, have encouraged me to permit the issue of a second volume of sermons. I gladly avail myself of this opportunity to expatiate upon that fundamental ethical quality which is the very life both of Personal and of Social Christianity. This volume is an attempt to define and partially to illustrate and enforce what St. John and St. Paul mean by "Love."* In the vocabulary of Christianity that word has a distinctive and unique significance. Neither the word, nor the sentiment it expresses, is found outside the Bible. This highest moral quality exhibits itself especially in relation to our fellow-men. I have, therefore,

* Ἀγάπη.

ventured to use as the title of this book a striking phrase of St. Paul's, which even the authors of the Revised Version have apparently shrunk from rendering in its literal forcefulness.

The last New Year's Address of Mr. Frederick Harrison furnished me with a text for the Introduction to "Social Christianity." The most remarkable of Mr. Herbert Spencer's numerous publications is an appropriate *point de départ* for "The Philanthropy of God." The "Data of Ethics" is the practical conclusion of the studies and reflections of Mr. Spencer's long and fruitful life. He was properly so anxious to give us that practical conclusion, that he hastened to publish it out of the strict logical order in which his great works would have appeared if he had been quite sure that death would spare him until the mighty task was done. Well, what is the result of half a century of profound meditation? We need not stay now to argue with Mr. Spencer about the genesis and the sanctions of our loftiest religious conceptions. There is an astounding and audacious originality in the notion that our metaphysical and transcendental ideas have grown out of the dreams of our savage ancestors, vivid and various

as those dreams must have been in the case of men whose hard lot was eminently conducive to indigestion. If it is necessary to find a purely natural and spontaneous origin for our concepts, M. Max Müller has just shown, in his most interesting volume on "Natural Religion," how much easier and more scientific it is to evolve these concepts out of the sensations and perceptions of primitive man when he was not asleep but wide-awake in the midst of this most suggestive Universe. But apart from all speculations, based upon shreds and scraps of information, with respect to the origin and genesis of our ethical principles, it is profoundly impressive and significant to find that the practical conclusion of Mr. Herbert Spencer's philosophy is the Christian conclusion. He has discovered that no action is absolutely good which does not conduce to the well-being of all whom it affects; and that human society is gradually evolving a social condition in which there will be no possibility of antagonism between the well-being of one and the well-being of all. And what is the great moral quality which is to reconcile Egoism and Altruism? Mr. Spencer tells us that it is "Sympathy." But what does he mean

by "Sympathy"? There is an extremely able and lucid study of the Spencerian philosophy by M. Léo Quesnel, in the *Bibliothèque Universelle* for 1884. This gifted critic points out that by sympathy Mr. Spencer means precisely what St. Paul, and I might add St. John, meant by love: "La définition que saint Paul donne de la charité, et celle de M. Spencer touchant la sympathie, sont absolument les mêmes; et pour tous deux le règne de cet état de conscience chez tous les hommes est l'avènement attendu du règne de la perfection sur la terre."

Here is a remarkable thing! The heir of Bentham and Darwin, the greatest and most characteristic thinker of the age, has discovered that the final outcome of modern science is the ethical doctrine of Jesus Christ. Many of us were taught at our mother's knee what Mr. Spencer has discovered by fifty years of laborious investigation and profound study. But Mr. Spencer imagines that the great merit of his system is the substitution of scientific demonstration for authority as the basis of ethics. The moral teaching of Jesus Christ is no longer to rest upon the *ipse dixit* of Jesus Christ, but upon the

constitution of the Universe, and the absolute necessity of things. No Christian is surprised to hear that the very nature and constitution of the worlds which were created by Jesus Christ, and now "hold together" (Col. i. 17) in Him, demand the ethical principles which He taught. This is no case of substitution, but an illustration of the absolute harmony between the Creator and His creation. As the late Archbishop of Paris finely said, it is "a beautiful hymn to the praise of the Creator." There is no antagonism between the Authority of Jesus Christ and scientific evidence that His teaching is not arbitrary and capricious, but an expression of the eternal laws which He Himself embodied in the Universe. More than two thousand years ago, the placid and august mind of Sophocles realized the reign of Law in the moral world, and recognised "the steadfast laws that walk the sky, laws born and reared in the ethereal heaven of which Olympus is alone the sire; to which no race of mortal man gave birth, nor shall oblivion lay to sleep."

But now that the ancient doctrine of Sophocles is confirmed by the latest discoveries of science, we have not made ourselves independent of

Authority even if that were desirable. Mr. Spencer's fierce attack upon Authority in the realm of moral conduct is really, however unconsciously, an attempt to substitute the Authority of Mr. Herbert Spencer, for the Authority of Jesus Christ. Mr. Spencer cannot suppose that the majority of mankind will ever be in a position to make for themselves the profound and prolonged investigations which he has made and published in a library of philosophical works. Mr. Spencer is a man of prodigious genius and abundant fortune. He has, therefore, both ample ability and ample leisure to explore the foundations of conduct. The great majority of his fellow-men have not the intellectual capacity to investigate the profound problems of moral science; and, if they had they are so poor that much of their time must be devoted to procuring bread. They have not the leisure to spend fifty years in learned ease, with all the resources of human literature within their grasp. If they believe Mr. Herbert Spencer's conclusions, they must accept them on Mr. Herbert Spencer's Authority. They will do well to accept much on the Authority of so great and so conscientious a thinker. But will

they not do even better to accept the same, and yet greater conclusions, on the Authority of Jesus Christ? As Authority is inevitable, as even Mr. Spencer accepts many things on the Authority of great teachers, what moral teacher can speak to us with such Authority as Jesus Christ?

By the unanimous consent of the best and wisest of men, the exclamation of the Temple officers is still true: "Never man so spake" (St. John vii. 47).

The main object of this book is to describe and illustrate in various ways that Fraternal Love which Mr. Spencer calls Sympathy; which is the reflection of the Philanthropy of God as moonlight is the reflection of sunlight; and which is destined to fill this earth with a gentle and peaceful radiance until the morning breaks and the shadows flee for ever.

HUGH PRICE HUGHES.

8, TAVITON STREET,

GORDON SQUARE, W.C.

December, 1889.

CONTENTS.

I.

THE STARTING-POINT OF THOUGHT AND HISTORY.

Jude 21.

PAGE

"*Keep yourselves in the love of God*" 3

II.

THE NEW COMMANDMENT OF CHRISTIANITY.

St. John xiii. 34.

"*A new commandment I give unto you*" 15

III.

THE SUPREMACY OF LOVE.

I Corinthians xiii. 13.

"*The greatest of these is Love*" 29

IV.

THE SECRET OF JOHN BRIGHT'S CAREER.

Joshua xxiv. 15.

"*Choose you this day whom ye will serve : . . . but as for me and my house, we will serve the Lord*" 45

V.

THE DEADLY MILITARISM OF LORD WOLSELEY.

Isaiah ii. 4.

"*And He shall judge between the nations, and shall decide concerning many peoples : and they shall beat their swords into plow-shares, and their spears into pruning-hooks : nation shall not lift up sword against nation, neither shall they learn war any more*" 65

VI.

MILITARY SOPHISMS.

Psalm lxxiii. 30.

PAGE

"Scatter Thou the peoples that delight in war" 79

VII.

THE FULSOME FLATTERY OF THE MILITARY PROFESSION.

Psalm lxxii. 7.

"In His days shall the righteous flourish; and abundance of peace" 91

VIII.

INTERNATIONAL ARBITRATION.

Isaiah ii. 4.

"And He shall judge between the nations, and shall decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more". 105

IX.

NON-INTERVENTION.

Isaiah xxx. 15.

"In quietness and in confidence shall be your strength" 121

X.

WOMAN'S SPHERE.

Exodus ii. 17.

"But Moses stood up and helped them, and watered their flock". 137

XI.

WOMAN'S WRONGS.

Ephesians v. 25.

"Husbands, love your wives, even as Christ also loved the Church, and gave Himself up for it; that He might sanctify it". 155

XII.

NO RESURRECTION : NO CHRISTIANITY.

1 Corinthians xv. 14.

PAGE

"If Christ hath not been raised, then is our preaching vain,
your faith also is vain" 175

XIII.

THE PROBLEM OF LONDON PAUPERISM.

Psalm xli. 1.

"Blessed is he that considereth the poor" 187

XIV.

FATHER DAMIEN.

St. Matthew xvi. 25, 26.

"Whosoever would save his life shall lose it : and whosoever shall
lose his life for My sake shall find it. For what shall a man be
profited, if he shall gain the whole world, and forfeit his life ?" . . . 201

XV.

GIORDANO BRUNO.

2 Corinthians x. 3, 4.

"Though we walk in the flesh, we do not war according to the
flesh : for the weapons of our warfare are not of the flesh" . . . 213

XVI.

MODERN EUROPEAN IDOLATRY.

1 John v. 21.

"My little children, guard yourselves from idols" 223

XVII.

THE ONLY SUCCESSFUL MISSIONARY METHOD.

St. Mark vii. 14, 15.

"And He called to Him the multitude again, and said unto
them, Hear me all of you, and understand : there is nothing from
without the man, that going into him can defile him : but the
things which proceed out of the man are those that defile the man" 237

XVIII.

THE FRENCH REVOLUTION.

Romans xiv. 17.

PAGE

"The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost" 259

XIX.

THE GOSPEL OF HEALTH.

Isaiah lxxv. 22.

"They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree shall be the days of My people, and My chosen shall long enjoy the work of their hands" . . . 273

XX.

THE ATONEMENT OF JESUS CHRIST.

Isaiah liii. 3, 4, 6.

*"He was despised, and rejected of men:
He hath borne our sicknesses, and carried our sorrows:
The LORD hath laid on Him the iniquity of us all"* 285

I.

*THE STARTING-POINT OF THOUGHT
AND HISTORY.*

“I think it is safe to say that *we* must start from what is known to *us*. And on this account nothing but a good moral training can qualify a man to study what is noble and just. For the Undemonstrated Fact is here the starting-point, and if this Undemonstrated Fact be sufficiently evident to a man, he will not require a ‘reason why.’ Now the man who has had a good moral training either has already arrived at starting-points, or will easily accept them when pointed out.”—ARISTOTLE.

I.

*THE STARTING-POINT OF THOUGHT
AND HISTORY.*

"Keep yourselves in the love of God."—JUDE 21.

VERY little is known of Jude ; and his epistle is one of the shortest books in the Bible. But there is nothing anywhere, even in the Bible itself, more precious or more beautiful than the text. The love of God to us is represented as the bright, warm, life-giving sunshine in which we are urged to keep ourselves. To wander out of it is to wander into darkness and misery and death. Remember that the Christian starting-point, both in thought and in history, is the love of God. Jeremiah said long ago, "The Lord appeared of old unto me, saying, Yea, I have loved thee with an everlasting love" (Jer. xxxi. 3). Yes, an everlasting love. Sin is not everlasting. Sin is an inhabitant of time : love is an inhabitant of eternity. Love came first. If we go back far enough we shall find nothing but love. The first of

all things was love. There was a time, before the morning stars sang together, when nothing existed except love. Love is the environment of all environments. It was the love of God that created the universe. The Bible begins, not with sin and the Fall, but with the love of God. God created man, that man might realize the love of God. Nature was the object of the love of God, but nature could not realize His love. You doubtless have noticed that while God proclaimed every day of creation "good," He declared that the day upon which man appeared was "very good" (Gen. i. 31). Why did the advent of man make what was good before very good? Because man alone was able to understand and appreciate and reciprocate the love of God. The birds of the air and the beasts of the field and the fish of the sea were all the objects of the love of God; but they knew it not, they could not know it.

God yearned for the existence of one creature who could be the conscious object of His love, and could respond to His love. Every human father can in some degree understand this. How we have longed that our little children should reach the age at which they could understand that we love them, and in which they could return our love. Such was the feeling of the Eternal Father Himself; and it expressed itself in the emphatic

gladness with which He declared, when man appeared upon the scene, that creation was at last "very good." The Fatherhood of God is the ultimate fact about God. The only-begotten Son, He hath revealed Him; and He hath revealed Him because He is the only-begotten Son. The doctrine of the Trinity, with all its mystery, has this inestimable practical importance and blessedness. It reveals that the ultimate fact of God Himself is the loving relation of Fatherhood. God was a Father before He was a Creator, before He was a Judge, before He was a King. There was a time when God was not a King, for He had no subjects. There was a time when He was not a Judge, for there were no responsible creatures in existence. There was a time when He was not a Creator, for He dwelt in the loneliness of eternity. But there never was a time when He was not a Father. From eternity itself He was the Eternal Father of the Eternal Son; and every conception which we form of God as a King, as a Judge, as a Creator, must be in due subjection to the ultimate, the necessary, the absolute conception of God as a Father. And, as the Father of all men, He has loved them with an everlasting love—a love which preceded the creation of the universe.

The most horrible perversion of truth that

Christianity has ever known, is the idea that God hates sinners, and that Christ died to persuade God to love them. I need scarcely tell you that Christ died for the opposite reason—because God loved them, and as the expression and inevitable outcome of the love of God. It is strange that this should ever have been overlooked, so emphatically, so unmistakably does Scripture teach it. There we read that “God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life.” And again, in the epistle to the Romans we read, with glad hearts, that “God commendeth His love (or, as the Revised Version yet more literally expresses it, ‘His own love’) towards us, in that while we were yet sinners Christ died for us” (Rom. v. 8). Well does St. John write in his first epistle, “Herein was the love of God manifested in us, that God hath sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins” (1 John iv. 9, 10).

In the epistle to Titus St. Paul teaches the same truth in somewhat unusual phraseology ; he says, “But when the kindness of God our Saviour, and His love toward man (literally, his philanthropy),

appeared, not by works done in righteousness, which we did ourselves, but according to His mercy He saved us" (Tit. iii. 4). You will notice that in this passage St. Paul speaks of God the Father as "our Saviour." This is a very unusual expression, but is literally correct, for God the Father participates as actively in the work of our salvation as His eternal Son: although in the mystery of the divine Trinity it is the Son who has become incarnate, and joined Himself to the human race for ever.

Let me conclude this list of delightful quotations by reminding you of what seem to me to be the two most delightful verses in the Old and in the New Testament respectively. It is not surprising to find the loveliest passage in the Old Testament in the writings of Isaiah the evangelical prophet. By his lips the Eternal God speaks to us and says, "I even I, am He that blotteth out thy transgressions for Mine own sake" (Isa. xliii. 25). Mark that: not for your sake; not because you deserve it; not because you ask it; but for His own sake, because He is love, because He cannot help it, because it is inevitable that, being what He is, He should in every way seek your welfare. I know of no passage in the Old Testament that is such a revelation of the essential love of God, and that is, therefore, comparable with this.

But there is a yet more wonderful passage in the New Testament. Speaking to His disciples at the close of His earthly intercourse with them, our Saviour says, "Even as the Father hath loved Me I also have loved you : abide ye in My love" (John xv. 9). Surely these are the most wonderful words ever uttered ; and if they had fallen from any lips except His it would have been difficult almost impossible for us to believe them. Let us try to form some conception of the love with which the Eternal Father cherishes the Eternal Son. Yet Christ actually declared that He loves us as the Father loves Him. And if He loves us in that wondrous way, so does the Father. This is the extraordinary conclusion—that the adorable Persons of the ever-blessed Trinity love sinful men even as they love one another. In the presence of that greatest of all the mysteries of love, we are speechless with astonishment and delight. It is too high for us : we cannot grasp it : the glory of it is like the glory of the sun at noonday. We cannot gaze upon it, but with averted faces we can behold its reflected radiance and the gladness which it kindles on every side of us.

This, then, is the conclusion of the whole matter. Let everybody listen and ponder. God loves us—that is the Gospel, that is the Good News. The fact that you are a sinner is not good news, is not

the Gospel. The Gospel is the beatific fact that although you are a sinner God still loves you, and in the greatness of His love has provided a way by which you can be saved from sin, and from misery, the fruit of sin.

I remember that some time ago, addressing one of the largest Sunday-schools in Lincolnshire, I asked the assembled children whether God loved them when they were wicked? Some of those boys and girls answered "No," and some answered "Yes." There was evidently a great difference of opinion among them on the point; and I am afraid that the majority believed that God did not love them when they were wicked. It was a startling revelation of the extent to which even our trained Sunday scholars fail to understand the Gospel of the love of God. If God did not love them when they were wicked, He could never love them.

It is because He loves us while we are yet wicked that there is hope for all of us; and the only question which I have to ask the most wicked of you is this: Why should you resist the love of God? "Abide in my love," said Christ. "Keep yourselves in the love of God," said Jude. Why should you put far from you the blissful thought that God loves you, that no mother ever loved her child as God loves you? Why do you

resist the love of God? What have you gained by doing so? Suppose you had been a prisoner in the Bastille in Paris while that monument of ancient tyranny stood, and I had been permitted to penetrate into the gloomy dungeon in which you were buried alive, and had offered to take you out of your dark tomb, would you have refused to accompany me? You are guilty of a yet greater and more incredible folly in hesitating to accept the love of God. Christ has opened the gates of the Bastille of Sin. Come out from your dark, fetid dungeon into the warm and dancing sunbeams. Come out into the sweet air and pleasant life of the land of God.

Prodigal! you are wandering away, away into the arctic region of eternal night, further and further from the sunny land of Paradise. Stop! turn round—simply turn round, and at once the glad radiance of the Divine Sun bathes your face. Every step you now take the air will grow warmer and brighter. Young men! young women! why do you not fall in with the wishes of God, and agree to be happy? You have not to come to Christ. Christ has come to you. Here and now you may admit Him. Open the shutters of your soul and the golden sunshine streams in at once. Now that the great Atoning work is done, the only preparatory change necessary is a subjective change—a

change in your own mind. No change is needed in the mind of God. His mind is full of the most tender love to you, of an intense desire to save you as quickly as possible from all evil. Thank God, I myself am a living witness of the love of God, and of the truth of the real Gospel. I was sitting one Sunday night a quarter of a century ago in a little chapel in Wales. I had been burdened for some time with a deep and deepening sense of sin, of my absolute inability to save myself, and of my utter need of God, when I suddenly realized that the whole of the difficulty was in me ; that there was no difficulty in God ; that I had not to overcome His reluctance to save me, but that He was trying to overcome my reluctance to be saved ; that I had not to persuade God to have mercy upon me, but that He had to persuade me to allow Him to save me from sin and its dire consequences. I submitted there and then, sitting in the midst of a row of school-boys. I submitted, and in a moment I realized the love of God. A great light sprang up in my dark heart, and in that light I have walked and rejoiced all these years.

Thank God, the light is brighter to-day than ever. I realize now more clearly than in my boyhood the greatness and the intensity of the love of God ; and my happiness in His great love is completed by the blissful assurance that He loves

every one of you as much as He loves me. He has no favourites among His children. We are all dear to His heart. He has a blessing for all. He has a blessing for all now; and the first thing and the only thing that you and I can do to please God, is to believe that He does indeed love us. His love is so much greater, so much more patient, so much more disinterested even than the most beautiful human love, that it is difficult for us to realize it. It seems too good to be true. But the life and the death of Jesus Christ prove irresistibly that it is indeed true. Let us accept it; let us rejoice in it; let us make it known to others. So great is the love of God to us, that when we trust His love we bring more joy to His heart even than we bring to our own. Let us then "keep" ourselves "in the love of God," and it shall be well with us for ever.

11.

*THE NEW COMMANDMENT OF
CHRISTIANITY.*

“Such strange things have been found in the Bible that we are not without hope of the discovery of Christianity there, one of these days.”—J. RUSSELL LOWELL.

ii.

THE NEW COMMANDMENT OF CHRISTIANITY.

"A new commandment I give unto you."—JOHN xiii. 34.

IT is now more necessary than ever to proclaim the distinctive peculiarities of Christianity. The comparative study of all religions, to which Professor Max Müller has given such an unprecedented impulse, has created a great admiration for some non-Christian religions, and has led too many students to overlook the distinctive peculiarities of our own. Christianity brought into the world a new doctrine—the doctrine of the Trinity; and a new commandment—the commandment of the text. The doctrine of the Trinity is not an incomprehensible speculation of no practical importance, as some hasty persons are disposed to think, but a delightful disclosure of the love of God. The revelation of the Eternal and Only-begotten Son is the revelation of the Everlasting Father; and proves that God is love in a sense we

could never have known had not the mystery of the Trinity been revealed to us. The doctrine of the Trinity proves that before God was a Creator, or a Judge, or a King, He was a Father. The inner mutual relation of love which exists between the three Persons of the ever-blessed Trinity is a startling revelation both of the Fatherhood and of the essential love of God. And the new commandment of the text naturally springs out of the new doctrine of the Trinity. But in what sense was the commandment new? Had not mutual love been the command of God from the beginning? Did not Christ teach the Jewish lawyer that the golden rule of the Gospel was really taught by Moses? Was not the second table of the law the command that every man should love his neighbour even as he loved himself? Theologians have been greatly perplexed by the statement that the commandment in the text is a "new" commandment, and they have offered at least twenty ingenious explanations of its novelty. But, as usual, the key to its meaning is to be found in the context.

Having given the commandment, our Lord at once explained it by describing the kind of love which He commanded—"Even as I have loved you." Christ Himself was the living illustration and embodiment of the new commandment. As a great teacher of our time has said, "We all must

be little Christs." He has left us "an example" that we "should follow His steps" (1 Peter ii. 21). John Stuart Mill, notwithstanding the desperate efforts of his father to prejudice him against the Christian religion, came at last to see that no man could set himself a better standard of conduct than this—What would Jesus of Nazareth have done if He had been in my place? Plato said long ago, that the highest duty of man is "to imitate God as far as possible"; and we Christians have to imitate God by imitating Jesus Christ.

But how are we to imitate God? Can we imitate His wisdom? It is impossible. We are of yesterday, and know nothing. Can we imitate His power? That is equally impossible. No! We have to imitate His love. As St. Paul states in the first chapter of the profound and saintly Epistle to the Ephesians, God chose us "that we should be holy and without blemish before Him in love"—that is to say, in the attribute of love. We cannot be without blemish in the attribute of wisdom or in the attribute of power; but we can imitate the love of God. St. Matthew tells us that in the Sermon on the Mount the Great Master commanded us to be "perfect" as our Heavenly Father is "perfect" (Matt. v. 48). That seems impossible. But when we turn to the corresponding passage in the sixth chapter of the

Gospel according to St. Luke, and the thirty-sixth verse, we read, not "Be ye perfect," but "Be ye merciful, even as your Father is merciful." And so we learn that we are to be perfect, not in wisdom or in power, but in love, and in love especially as it manifests itself to the unthankful and the unworthy in the form of mercy. We are to be God-like—that is, Christ-like—in the attribute of love. We are to love one another even as Christ loves us.

Now, the kind of love which Christ exhibited was absolutely a new kind. Archbishop Trench, in his delightful and invaluable work on "New Testament Synonyms," points out that the word employed to express this kind of love, the word *ἀγάπη*, was "born within the bosom of revealed religion." It is found first in the Septuagint, the Greek translation of the Hebrew Bible, which was used by our Lord. There is, says the Archbishop, no example of its use in any heathen writer whatever. The word never occurs outside Revelation because the thing never occurs outside. Men had been commanded from the beginning to love one another; but to love one another in the way in which Christ loved them was, indeed, a new commandment which demanded a new word. Before Christ came, human society had experience of four kinds of love :—

1. The love of Instinct. That which unites parent and child. That which springs up between those in whose veins the same blood flows. The love of our own kith and kin.

2. The love of Gratitude. The love awakened by kindness, especially by kindness which involves self-sacrifice.

3. The love of Admiration, born of noble deeds, and apt to express itself in statues and temples and poems.

4. The love of Complacency, excited by lovable qualities in the object loved.

To none of these four does the text refer. The peculiarity of *ἀγάπη* is, that it is entirely disinterested. It is therefore not relative love, but absolute love. It is the love which animates the Eternal God Himself. He gave expression to it by the lips of the Prophet Isaiah when He said, "I, even I, am He that blotteth out thy transgressions for mine own sake" (Isa. xliii. 25). Mark that. Not for your sake, not because you deserve it, not because you ask for it, but "for mine own sake," because God cannot help it, because God is love, because He must love.

And here let me turn aside for a moment to speak to the unsaved in this congregation. Surely after hearing the words I have just quoted you cannot doubt any more. God loves you. He

cannot help loving you. He longs to forgive you, and to change your heart for His own sake. No mother ever loved her child as much as God loves you. He finds more happiness in saving you than you can possibly find in being saved. He loves you, not because you deserve to be loved, or because you have done anything to merit His love, or because you wished Him to love you, or because you need His love, but because He *is* love, and because, being a God whose very nature is love, He cannot but love you and lavish upon you all the blessings of His love unless you prevent Him from doing so.

Now, this kind of love was absolutely new when Christ came. There is no trace of it even in Buddhism. The "Light of Asia," with all his touching humanitarianism, was ultimately influenced by an interested and self-centred motive. He desired to escape from the intolerable round of existence to which, as he believed, the transmigration of souls compelled him. Again, in Greece and Rome, ethics were founded upon hatred of enemies and contempt for the weak. In Plato's Republic, the ideal state of the loftiest Greek morality, public provision was made for infanticide on a gigantic scale; and the doctors were advised to neglect their patients among the sick poor, because the life of a poor man was regarded

as an evil when he was no longer available to do the drudgery of life. The fact is, ancient morality was founded upon universal selfishness, first in the State and secondly in the Individual. Even Judaism was a stranger to the love exemplified in Christ and described by St. John and St. Paul. Moses taught "an eye for an eye and a tooth for a tooth" because the savage race which he ruled was at that time incapable of anything higher and better. But our Lord gave us the parable of the Good Samaritan. Elijah, the greatest of the prophets, never attained to the Christian level. You will remember how on a memorable occasion James and John, angered by the inhospitality of certain villagers, exclaimed: "Lord, wilt thou that we bid fire to come down from heaven and consume them?" Many ancient versions add, "even as Elijah did," and whether those ancient versions are right or wrong, there is no doubt that the added words express the thought which was in the minds of James and John. But we read that when these Apostles urged the Master to imitate Elijah, "He turned and rebuked them" (Luke ix. 55), and in rebuking them He rebuked all the moral teachers who ever preceded Him. He rebuked Confucius, and Buddha, and Zoroaster, and Socrates. He altered the centre of gravity of ethics. He positively revolutionized our concep-

tions of morality, and inaugurated a new type of human conduct.

This He did by example as well as by precept. He, the Son of God, ostentatiously declined wealth and rank and learning, in order to teach us once for all that the true source of human greatness is love. He was not born in a palace, He did not graduate in a University, He did not associate with the great. His life is summed up in the phrase which places the imitation of Christ within reach of all men: "He went about doing good." With His last breath He prayed for His murderers. That was the love of Christ. And the new commandment of Christianity is a commandment that we too must exhibit to men that absolutely unselfish and disinterested love which seeks no reward, and lavishes itself even upon the most unworthy objects because it is love, and cannot do otherwise.

So long as Christians kept this command of Christ all was well; and Christianity spread with great rapidity over the whole civilized world. You will remember that at first this spirit of disinterested love took such possession of the Christian society that men of wealth disposed of their property and had all things in common. Tertullian wrote, that "the heathen were wont to exclaim with astonishment, 'Behold how these Christians

love one another, and how they are ready to die for one another.'” Minucius Felix exclaimed with astonishment, “They love each other before knowing each other”; and Lucien the Voltaire of antiquity said with a sneer, “Their lawgiver has persuaded them that they are all brethren.” Eusebius stated, “that when a Christian entered a foreign city his first inquiry was for the brotherhood, the Church; and here he was received as a brother and supplied with whatever could contribute to his spiritual or bodily refreshment.” Adolphe Monod pointed out in one of his incomparable discourses, that Christianity was spread in the first ages of our faith, not by the agency of great missionary organizations, nor even by the influence of pre-eminent preachers, but very largely as trades unions of artisans are spread to-day, by the private conversation and influence of workmen in their different workshops. It was the Brotherliness of Christianity that carried it from one end of the earth to the other. The early Christians were too busy in the service of Christ to write books. Very few books have come down to us from the earlier centuries. They had no time to prepare elaborate rhetorical orations; but in the midst of selfish and miserable men, they lived a life of divine Brotherliness. They blessed those who cursed them, they did good to those who despite-

fully used them and persecuted them, and so they responded to the deepest need of the human heart and overcame all their adversaries. Well did St. John assert again and again, that the whole duty of the Christian man was summed up in the precept—"Little children, love one another." And so long as that love prevailed, the spread of the Gospel was swift and irresistible.

Unhappily they soon began to forget the New Commandment, and to quarrel with one another. Then they substituted the orthodoxy of the head for the orthodoxy of the heart. The great foreign missions which were carried out, especially by the Latin Church, saved them in the Dark Ages from utter destruction. In that direction disinterested Brotherliness survived while it was almost destroyed at home.

The Reformation itself was only a partial success because there was not enough love in it. Martin Luther called down fire from heaven on the Pope. That was the spirit of Elijah, and not of Jesus Christ. Calvin limited the extent of the Atonement and burned Servetus. There was more of the Old Testament than of the New Testament in the Reformation; and the utter failure of severity as an instrument in the propagation of the Christian religion is exhibited by the consequences of Cromwell's system in Ireland. Romanism

emphasized the necessity of good works, forgetting that "If I bestow all my goods to feed the poor, but have not love, it profiteth me nothing." Protestantism emphasized the necessity of faith, forgetting that "If I have all faith so as to remove mountains, but have not love, I am nothing."

When John Wesley looked forth on Christendom, both Romanism and Protestantism had failed. God inspired him with love for the neglected masses. That was the secret of the triumph of early Methodism. There is no doubt that many of the first preachers of the New Awakening drew dreadful pictures of the awful penalties of unpardoned sin; but in their teaching punishment was prominent, not for its own sake, but as a dark background against which they could more vividly exhibit the unspeakable love of God. The strife and divisions which disgraced Methodism in subsequent periods of its existence almost destroyed it; but we may hope that the love of the first Methodists is once more beginning to burn. It is quite certain that it is not by attacking other Christians or by denouncing those whom we may regard as heretics, but by keeping the New Commandment, we shall win the world. The great want of modern Christianity is not more knowledge, or more faith, or more zeal. The Church of God was probably never more amply supplied

with these great qualities. What we want above everything else is more Love. Now, as in the first century of the Christian era, everything proves that "love never faileth."

III.

THE SUPREMACY OF LOVE.

“All moral action flows from the love of God gently and quickly,
as light flows from the sun.”—FICHTE.

III.

*THE SUPREMACY OF LOVE.**

"The greatest of these is Love."—I COR. xiii. 13.

IN the last verse of the previous chapter, St. Paul urges Christians to "desire earnestly the greater gifts" of the Christian life. This reference to the greater gifts naturally led such a mind as his to dwell upon the greatest gift of all. Hence this Psalm of Love which I invite you to ponder to-night. The best of the ancients were in the habit of spending a great deal of time in trying to discover the *summum bonum*—the highest good. What could have been wiser? Would that we were not so absorbed and preoccupied in the modern world with a thousand trivial interests. What an inestimable advantage it would be if we were to spend much time, as did the greatest of the Greeks, pondering the question of questions,

* Preached in the Conference Chapel, on the second Sunday of the Sheffield Conference, 1889.

What ought to be the chief object of human desire? What is the pearl of great price, for which we ought to be ready to exchange every other pearl? We Christians in particular ought to ask, What is the end of all our organization and of all our efforts? St. Paul says that the end of ends, the highest good, the most precious thing, is Love. And of this, in the chapter before us, he gives three proofs.

In the first place, he states that without love everything that is most highly valued in the Christian Church is worthless. What are the great gifts which are prized and honoured in the Church? They are five. First, Eloquence. The gift of speech has been greatly valued in all ages of Christian history. The orators of the Church are held in everlasting remembrance; but St. Paul says: "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal" (ver. 1). The second gift which is greatly desired and greatly valued is Theology. How gratefully, how reverently, does Christian biography enshrine the memory of the great doctors of theology who have formulated and expounded Christian truth! But St. Paul says: "If I have the gift of prophecy, and know all mysteries and all knowledge; but have not love, I am nothing" (ver. 2). The third great quality

which has rendered high service to the Christian Church is Enthusiasm. Those men who are animated by the spirit of the memorable sermon which founded the Baptist Missionary Society, those men who ask great things from God, and who expect great things, are the heroes of Christian history. How invaluable is the man whom Mr. Moody describes as the "out-and-out Christian"! But, says St. Paul, "If I have all faith, so as to remove mountains,"—of difficulty and opposition,—“but have not love, I am nothing” (ver. 2). The fourth great gift of the Christian Church is Liberality. The men who use the mighty resources of wealth in order to promote the service of God and the service of man, are greatly honoured; and their noble deeds are commemorated by monuments and marble tablets. But, says St. Paul, "If I bestow all my goods to feed the poor, but have not love, it profiteth me nothing" (ver. 3). The fifth and last of the great gifts which are so highly prized, and which have rendered such imperishable service is Zeal, that splendid quality which flames with energy even amid coldness and discouragement. But, says St. Paul, "If I give my body to be burned,"—if I go so far as even to lay down my life in the service of the Church,—“but have not love, it profiteth me nothing” (ver. 3). How could St. Paul have proved more

vividly and more emphatically that love is the very essence of real Christianity? Let us sum it up. Eloquence without love is nothing; theology without love is nothing; enthusiasm without love is nothing; liberality without love is nothing; zeal without love is nothing. We may state the conclusion thus: Where love is not, there Christianity is not. St. John teaches the converse in his epistle, "Every one that loveth is begotten of God, and knoweth God" (1 John iv. 7). Now we have the two sides of the central truth of religion. St. Paul says: "Where love is not, there Christianity is not"; St. John says: "Where love is, there Christianity is."

But I hasten to add, that these inspired teachers used the word Love in a new and special sense. When Jesus Christ came into this world men had experience of four kinds of love—first, the love of instinct, that which arises from a community of nature, a love which is exhibited to some extent by the lower animals as well as by the race of Adam; secondly, the love of gratitude, excited by some great service rendered to us; thirdly, the love of admiration, awakened by noble deeds; and, lastly, the love of complacency, born of the pleasure given to us by the object of love. These four forms of love are blessed and beautiful; but the love of Christ is different in kind. It

is entirely unselfish and disinterested. It is absolute love. He loves us, not because we deserve it or have any claim upon Him, but because He is love; because He cannot help it; for love's sake. Now, this is an entirely new thing.

In the ancient world the morality both of the State and of the Individual was founded upon universal selfishness. Even Judaism did not know the "new commandment" (John xiii. 34) of disinterested love; and the disciples of our Lord were rebuked by Christ when they wished to imitate the example of Elijah. St. John, His favourite and greatest disciple, teaches us that this Christlike love shows itself especially in the love of our own fellow-men. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen" (1 John iv. 20). It is a striking evidence of the essential agreement of the apostles, that the peculiarities of Love, as described in the chapter before us, are all fraternal. The love which St. Paul eulogizes here as the greatest of all gifts is, it will be observed, love to man. The qualities of love which he enumerates are those which exist in relation, not to God, but to our fellow-men.

This brings us, by a natural transition, to the second argument of St. Paul. Having shown that

everything else which is highly prized in the Christian Church is worthless if separated from Love; he proceeds now to give us a description of Love itself, rightly concluding that Love only needs to be seen in order to be appreciated. Ruskin has a statement somewhere to the effect that we only need to see one of the paintings of Titian, especially when the products of other artists are near, in order to realize his immeasurable superiority. And we have only to contemplate love as painted by St. Paul to realize its unrivalled worth. Let us read and ponder his description, "Love suffereth long, and is kind; love envieth not; love vaunteth not itself,"—or, if we might use a word that reproduces the strength of the original, love does not swagger,—“is not puffed up, doth not behave itself unseemly,” that is, discourteously. Love is a true gentleman, and all the etiquette of social intercourse is an attempt to produce in form and appearance what love alone can produce in fact and reality. “Love seeketh not its own, is not provoked, taketh not account of evil,” or, as we might say, does not make a memorandum of evil, forgets as soon as it forgives. “Rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things,”—or, as the margin expresses it, “covereth all things,” covereth with protecting sympathy those who

have no helper,—“even as a hen covereth her own brood under her wings.” “Love believeth all things, hopeth all things, endureth all things” (ver. 4-7). In a word, love is kindness itself, does good to all men, in all ways, to the uttermost. Love is Christ-likeness, for Christ was the very embodiment of the Divine quality which St. Paul has now described to us. I was once very much struck by a criticism which I heard in Scotland respecting a devout and esteemed member of the Christian Church. It was said of him: “He is very good, but somehow or other he does not remind one of Christ.” Now I understand the mystery. He had many noble and Christian qualities, but he did not exhibit that peculiar form of disinterested and absolute love which is the distinctive mark of the Christlike mind. You may possess great virtues, and may render great services without it; but in its absence you cannot be like Christ.

In the third and last place, St. Paul exhibits the permanence of Love by the fact that it “never faileth,” but is a true immortal. Having in the first place shown that all other great gifts are valueless without love; having, in the second place, exhibited the delightful qualities of love itself; he now finally reminds us that in a world of change and decay there is one thing, and one only, that

is real, and persistent, and indestructible, and that is Love. "Love never faileth ; but whether there be prophecies, they shall be done away ; whether there be tongues, they shall cease ; whether there be knowledge, it shall be done away" (ver. 8). Prophesying, preaching in the power of the Holy Spirit, the miraculous gift of tongues, and even knowledge itself, will vanish away. Let us note the full import of this last saying. It is very startling, and worthy of special attention in an age madly enamoured of intellectualism. St. Paul never despises the human intellect, never disparages reason, never undervalues any form of knowledge, but in the profound passage which concludes this chapter that great thinker reminds us that the highest and best knowledge we now possess is partial and superficial and destined to pass away. The knowledge we acquire in this life will not abide for ever, but when it has done its temporary work will fail—first, because we are children and have childish views. Now "we know in part and we prophesy in part : but when that which is perfect is come, that which is in part shall be done away" (ver. 9, 10). "When I was a child," adds St. Paul, by way of illustration, "I spake as a child, I felt as a child, I thought as a child : now that I am become a man I have put away childish things" (ver. 11). Just as the

limited notions of childhood pass away, or are transfigured into a higher knowledge, when we reach man's estate; so when we pass into the fuller life of the future, the thoughts which now possess us will pass away or take totally different shapes.

Secondly, St. Paul points out not only that our views are superficial and limited by the fact that we are of yesterday, mere children, but the knowledge itself which we now possess, is not real knowledge. As he says, "We see in a mirror darkly" (ver. 12). He uses as an illustration the looking-glasses for which Corinth was famous. They were smooth flat plates of bell-metal, a mixture of copper and tin, which when polished were whiter than silver; but the image upon them was dim and indistinct. This dim and indistinct image, which men saw in the looking-glasses of antiquity, fitly represents the notions which fill our brains to-day. This illustration must remind every classical reader of Plato's similar illustration of the Cave. Plato represents all men as sitting in a cave bound hand and foot, with their faces turned away from the light, unable to move their heads and to gaze upon realities, seeing only the shadows cast upon the side of the cave by objects that crossed the mouth of it. The same idea has been finally taught to all thoughtful men by Kant's distinction between

things-in-themselves and phenomena—things-as-they-appear. Paul, Plato, and Kant were right. We do not at present behold realities; we see only shadows and images of the things that are. "Now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known" (ver. 12).

Here we might venture to address a gentle word to theologians, if there are any about. It would be well for these gentlemen to remember that many of the theological controversies which have shattered the moral unity of Christendom, and postponed the triumph of Christ for generations, have turned around words which perhaps to some extent we can apprehend, but which no man living can comprehend. Let us not speak dogmatically of things with respect to which our present knowledge is exceedingly imperfect. Some time ago Mr. Mill astonished ordinary mortals by stating that he was not quite sure that the multiplication table was true everywhere. There was inextinguishable laughter at the notion that twice two might possibly be five in some other sphere; but the more recent discoveries of the higher mathematics justify Mr. Mill's statement. Even the certainties of mathematics may be due to our existing mental condition and circumstances, and not to the eternal necessities of things. We are

sufficiently familiar with the fact that the outward world is passing away. We all believe with Shakespeare, that—

“Like the baseless fabric of a vision,
The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like the unsubstantial pageant faded,
Leave not a rack behind.”

But very few men have yet grasped the fact that the inner world of thought as well as the outer material world will pass away; that our notions are as temporary and transitional as the planet upon which we stand; that even our mental activity is controlled and limited by the fleeting conditions of this mortal life.

“What!” you exclaim; “will nothing abide, not even our thoughts? is everything temporary? is everything delusive?” No! There are three things, and three things only which will abide, and these three are one. “Now abideth faith, hope, love, these three; and the greatest of these is love” (ver. 13). Faith will abide, because we shall never exhaust the possibilities of knowledge; Hope will abide, because we shall never exhaust the possibilities of happiness; Love will abide, because it is an emanation of God, and cannot die. And these three are one. For Love “be-

lieveth all things; hopeth all things" (ver. 7). Faith and Hope spring from Love. Money, learning, power, fame, are all fading away. Love cannot fade away, because God is Love. This is the spear of Ithuriel, which at once compels everything to resume its proper shape and to reveal its true character. Love is the final test. I read the other day of a girl, a convert from heathenism in the Sandwich Islands, where Father Damien lived. She had a class of little children, and she wished to know which of them continued heathen and which had accepted Christianity. In her simplicity, uncontaminated by conventionalities and traditions which mislead us, she said to each child in her class, "Do you love your enemies?" If the child answered, "Yes," the unsophisticated teacher said, "Then you are a Christian; stand here." If the child answered, "No," she said, with equal decision, "Then you are a heathen; stand on the other side." Thus did the girl in the Sandwich Islands divide the sheep from the goats; and thus will her Saviour divide them on the last day.

The only question which remains for us to consider is this, How can we attain this divine life? How can we secure the *summum bonum*—the highest good, the greatest of all blessings? It is the monopoly of God. He can give it to us. We

cannot generate it. We cannot borrow it from any other. It is His and His only. St. Paul, speaking of this, said : "The love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us" (Rom. v. 5). This does not mean that the revelation of the love of God has awakened a responsive love in our heart. It means that the veritable love of God itself is poured into our hearts, which thereupon become the living channels through which that divine love flows forth from God to all our fellow-men, who are perishing for the want of it. This is the living sap which flows from Christ, the True Vine, into the branches. Well did St. Ignatius of Antioch say, "The blood of Christ is love;" and we drink His blood when we admit His love into our souls, when we allow His blessed Spirit so to fill our hearts with the very love of God, the very love with which God contemplates and cherishes all living things, that there is no room for any selfishness there.

And this is the essence of Christianity. We are Christian just so far as the Love of God has been reproduced in us ; just so far as we love one another in the very same way in which God, that is Christ, loves us. There are some delightful signs, that after ages of strife and misery we are coming to realize that this, and only this, is true

Christianity. The three men who have most deeply stirred the hearts and consciences of our generation are Lord Shaftesbury, General Gordon, and Father Damien ; three men who, in different ways, have been living embodiments of this disinterested, all-embracing, absolute Love. When the spirit which animated them animates all who profess and call themselves Christians, the final triumph of Christianity will be at hand. Our faith overran the entire Roman Empire, and overcame the gigantic resources of heathenism, because all men were compelled to exclaim, "See how these Christians love one another!" When that cry is once more extorted from the nations, the kingdoms of this world will become the kingdom of Jesus Christ, and the glory of God will fill the whole earth.

IV.

THE SECRET OF JOHN BRIGHT'S CAREER.

SOCRATES. "And will not the true rhetorician who is honest as well as skilful have his eye fixed upon temperance and justice? Will not his aim be to implant justice in the souls of his citizens, and take away injustice, to implant temperance and take away intemperance, to implant every virtue and take away every vice? Do you allow that?"

CALLICLES. "Yes, I do."

IV.

*THE SECRET OF JOHN BRIGHT'S CAREER.**

"Choose you this day whom ye will serve: . . . but as for me and my house, we will serve the Lord."—JOSHUA xxiv. 15.

WE read in our lesson this afternoon, that when Moses died Joshua was commanded by God to lead the children of Israel into the Promised Land. God bade him be strong and very courageous, and promised that if he meditated in the law of God day and night and observed all that the law taught, none of his enemies should be able to stand before him, for God would be with him whithersoever he went. And now, in the last chapter of the same book, we read in our text that Joshua was faithful to the counsel of God all the days of his life; and that, at the close of his public career, as at the beginning, he was determined at all hazards to do the will of God. It was his utter indifference to all selfish considerations and to human opinion, and his com-

* Preached in St. James's Hall, on March 31st, 1889, the Sunday following the week in which John Bright died.

plete and constant submission to the revealed will of God, that enabled him triumphantly to accomplish his God-appointed task. Now, just as Joshua was raised up by God to lead the children of Israel into the Land of Promise, so was John Bright raised up to lead the people of this realm out of the Egypt of a privileged oligarchy into the promised land of democratic freedom. All through the critical period of the most thorough and far-reaching revolution these islands have ever known, John Bright has been the recognised and trusted tribune of the English people. Thanks to his Christian leadership, the great change has come so quietly and so peacefully, that few realize how vast the change is. Because there have been no violence and no bloodshed, short-sighted men have not yet discovered that England has experienced, during the last fifty years, a more complete Revolution than that which passed over France a hundred years ago. When John Bright first breathed the vital air, the great majority of the people of this country had no share whatever in the government of the country; and their well-being was systematically subordinated to the interests, real or imaginary, of the privileged few.

We live in another world to-day. We have entered upon a perfectly New Era of English history; and the human agent of this unparalleled

revolution is John Bright. Now, my main purpose at this Conference is not to go over the details of John Bright's marvellous career—the newspapers have done that; and I am glad to notice that Hodder and Stoughton have already announced a cheap edition of "The Life of John Bright," which I would urge all young people to read. My object this afternoon is to discover the secret of his amazing disinterestedness, courage, influence, and success, which to-day awaken universal acclaim. That secret is disclosed by the name of his favourite book—I do not mean the Bible, although, in a deeper sense, that was of course, to him, as to all the wisest of men, the book of books. But the Bible is variously interpreted. Now as in the days of our Lord men have a fatal capacity to corrupt its teaching with "the traditions of the fathers," and to drag down its ethical code to the low level of their own selfishness. Everything depends upon the way we read the Bible, and the interpretation we put upon it. John Bright accepted the ethical interpretation placed upon the Bible by a certain little-known writer named Jonathan Dymond. Probably most of you have never heard this remarkable man's name. But that is one among many illustrations of the way in which gifted natures who have spent their brief life in obscurity have inspired the

leaders of mankind whose names are known everywhere. There was no book other than the Bible which John Bright read so carefully and so constantly as Jonathan Dymond's book. I would strongly urge the young men and young women who hear me to buy up all the copies in the second-hand book shops as soon as possible. If some enlightened publisher would issue a new edition, it would be a great service to mankind. I am aware that in these luxurious days there are many young people whose brains are so feeble that they are incapable of reading anything that requires mental effort. But I hope that those who attend these Conferences are of a more robust type.

The very title of the book, which I now hold in my hand, indicates its scope and comprehensiveness—"Essays on the Principles of Morality and on the Private and Political Rights and Obligations of Mankind." The keynote of the volume is at once struck by a happy quotation from Archdeacon Paley, which appears on the title page. It is this: "As the Will of God is our rule; to inquire what is our duty, or what we are obliged to do in any instance, is in effect to inquire what is the Will of God in that instance; which consequently becomes the whole business of morality." I am sorry to say that Archdeacon Paley, like many

other great ecclesiastical dignitaries, is not always quite consistent in his teaching. He not infrequently falls from the great height of that ethical standard to the low-lying swamp of mere utility. The result is, that Dymond in the course of his essay has frequently to break a lance with him. We may have a further insight into the character and tone of John Bright's favourite book, in the language of the dedication, which is inscribed, "To that small but increasing number, whether in this country or elsewhere, who maintain in principle and illustrate by their practice the great duty of conforming to the laws of Christian morality, without regard to dangers or present advantages."

The comprehensiveness of the volume will be gathered from a brief reference to the table of contents. It consists of three essays. In the first, Dymond discusses the Principles of Morality, and concludes that the standard of right and wrong is the will of God, and that this will of God is revealed to us in the Book of God. The second essay deals with Private Rights and Obligations; and he discusses the whole question of religious worship, property, the distribution of wealth, litigation, arbitration, the morality of legal practice promises, oaths, intellectual education, moral education, the education of the people, amusements, duelling, suicide, and the rights of self-defence.

In the third and concluding essay Political Rights and Obligations pass under review; and numerous chapters discuss political and religious liberty, the administration of justice, the proper ends of punishment, the infliction of death as a punishment, religious establishments, patriotism, slavery, and war. All these great questions are discussed in relation to three principles of political truth and of political rectitude on which Dymond bases the whole of our public conduct. Now, these fundamental principles are of immense interest to us, because they constitute the threefold foundation of John Bright's public life. They are these:—

1. Political power is rightly exercised only when it is possessed by consent of the community.
2. Political power is rightly exercised only when it subserves the welfare of the community.
3. Political power is rightly exercised only when it subserves the welfare of the community by means which the moral law permits.

I should like especially to read to you, if there were time, the whole of the passage in which Dymond explains and illustrates and defends the third of these great principles. It begins thus:—

It has been said by a Christian writer, that "the science of politics is but a particular application of that of morals"; and it has been said by a writer who rejected Christianity,

that "the morality that ought to govern the conduct of individuals and of nations is in all cases the same." If there be truth in the principles which are advanced in the first of these Essays, these propositions are indisputably true. It is the chief purpose of the present work to enforce the *supremacy* of the moral law, and to this supremacy there is no exception in the case of nations.

Dymond goes on to argue with great power and lucidity, that Jesus Christ legislated for *man*—not for individuals only, not for families only, not for Christian Churches only; but for man in all his relations, and in all his circumstances. He legislated for *States*. In His moral law we discover no indication that States were exempted from its application, or that any law which bound social did not bind political communities. Dymond protests with vehemence against all endeavours to defend the rejection of the moral law in political affairs. He declares, further, that to deny the obligations of Christian morality in public affairs is perpetual folly as well as perpetual crime; and he quotes with approval Charles James Fox's maxim, that "honesty is the best policy for nations as well as for individuals." This, then, is the fundamental principle of Dymond's work and of John Bright's politics—that the moral teaching of Jesus Christ is as applicable to public life as to private life, to entire communities as to individuals.

Let us see, now, how John Bright applied these principles to the public life of England. We may divide his career into seven chapters. I mean that he devoted his sanctified energies to the promotion of seven great movements. I do not profess to follow the historical order in classifying these; although, as it happens, the first I mention was the one that came first in order of time—the Anti Corn-Law Movement. It is of great practical importance to remember that, in the view both of Bright and of his friend Cobden, this movement was not merely, and was not mainly, a question of political economy. Protection at that time was a deliberate attempt to maintain the territorial aristocracy in luxury by artificially raising the price of the bread of the people. As *The Times* stated in its obituary last week, the Anti Corn-Law League “attacked the monopoly cherished as the apple of their eye by the privileged class; and even in 1840, after eight years of a reformed Parliament, the power of the privileged class was almost irresistible.” That this was the interpretation of that movement given by John Bright himself is clearly expressed in the language which he used to describe it many years afterwards, at one of those great public meetings which a few years ago made Birmingham so conspicuous in the public life of England. “Do not

these eyes," he exclaimed, "look upon the sons of those who not thirty years ago shook the fabric of privilege to its base?" The Anti Corn-Law movement was therefore to John Bright a great religious protest against a legislative attempt to provide Dives with sumptuous fare by starving Lazarus. He was inspired in that splendid campaign by "compassion" for the "multitude" which both he and Dymond learned from Jesus Christ.

The second object of Bright's political advocacy was India. To a far greater extent than was the case with the late Henry Fawcett, John Bright was "the hon. member for India." To him more than to any other man are we indebted for the abolition of the corrupt East India Company; and the transfer of that vast continent to the Crown, and therefore to the criticism and direct control of the House of Commons. This great movement also was inspired by the lofty principles of morality which Bright found in Dymond's Essays. "You may govern India if you like," he said, "for the good of England; but the good of England must be through the channels of the good of India." He urged this country to abandon once and for all the aggressive ambition of the conqueror and the domineering spirit of the tyrant. Listen to the lofty grounds on which he pleaded for India:—

I am willing to avow that I am in favour of justice and conciliation; of the law of justice and of kindness. Justice and mercy are the supreme attributes of the Perfection which we call Deity. All men everywhere comprehend them. There is no speech nor language in which their voice is not heard, and they could not have been vainly exercised with regard to the docile and intelligent millions of India. You have had enough of military reputation on Eastern fields. You have gathered large harvests of that commodity, be it valuable or be it worthless. I invite you to something better and higher and holier than that. I invite you to a glory, not "fanned by conquest's crimson wing," but based upon the solid and lasting benefits which I believe the Parliament of England can, if it will, confer upon the countless populations of India.

The third great achievement of John Bright's public life was the Extension of the Franchise; but this also was not advocated by him on the low and selfish and antagonistic lines on which such democratic movements are too frequently advocated. It was not because he either flattered the poor or disliked the rich that he demanded that the portals of empire should be opened to all classes of the people. The lofty moral grounds that inspired him throughout that long and difficult struggle are clearly and beautifully expressed in the closing words of the speech which he delivered in 1859 on the long-forgotten Reform Bill of the late Lord Derby:—

I have endeavoured to stand on the rules of political economy, and to be guided by the higher rules of true

morality ; and when advocating a measure of Reform larger than some are prepared to grant I appear in that character, for I believe a substantial measure of Reform would elevate and strengthen the character of our population ; that, in the language of the beautiful prayer read here every day, it would tend "to knit together the hearts of all persons and estates within this realm." I believe it would add to the authority of the decisions of Parliament ; and I feel satisfied it would confer a lustre which time could never dim on that benignant reign in which we have the happiness to live.

The fourth great feature of John Bright's public life was his noble friendship for Ireland. As long ago as 1848, John Bright said to the House of Commons : "You have toiled at this Irish difficulty session after session, and some of you have grown almost from boyhood to grey-headed old men since it first met you in your legislative career ; and yet there is not in ancient or modern history a picture so humiliating as that which Ireland presents to the world at this moment." *The Times*, quoting this passage last week, significantly added, "This was Mr. Bright's language just after the Potato Famine ; it is, unhappily, language which is not wholly inapplicable in 1889." John Bright was the friend of Ireland when that unhappy and cruelly-outraged country had scarcely any other friend on this side of St George's Channel. Amid evil report and good report he has appealed through all the weary

years that have elapsed since 1848 to the heart and conscience of the people. We all hope now that the seven centuries of oppression are nearly over. We are sure that the statesman who shall succeed in conciliating Ireland will render a greater service to England than any other English statesman who ever breathed. And we are also certain that the foundation of his policy will be found in the latest and greatest of all John Bright's utterances in relation to Ireland—the ever-memorable axiom that “Force is no remedy.”

The fifth sphere of John Bright's political activity was his advocacy of Religious Freedom. He lived to see the abolition of the iniquitous Church rates against which he delivered his first public speech ; and the removal of those outrageous tests by which the doors of the National Universities were closed against half the nation. On the Burials Bill he delivered a speech so pathetic that it brought tears even to the eyes of Members of the House of Commons. And he rendered an enormous service to Ireland and the Christian religion by being the main instrument in disestablishing the Church of the small minority of the Irish people.

John Bright's sixth claim to the eternal admiration of mankind consists in the fact that his energy and courage prevented this country from recognis-

ing the Southern Confederacy during the American Civil War. All the London newspapers (except *The Daily News* and *The Spectator*), the upper classes, the Universities, and most of those who are supposed to be either well-informed or influential, were fanatical advocates of the Southern States which were fighting for the diabolical institution of slavery.' Even Mr. Gladstone lost his head; and let it never be forgotten that on that occasion Mr. Gladstone's great antagonist, the late Lord Beaconsfield, preserved his political sanity amid the universal madness, although he did not co-operate with John Bright as actively as he ought. John Bright stood practically alone among the great leaders of the English people in protesting against the moral enormity of allying this realm with the owners of slaves. So infatuated were the people of this country that even Mr. Roebuck, who professed to be a democrat, actually moved a resolution in the House of Commons in favour of recognising the Southern Confederacy. It was on that occasion that John Bright made one of his most prophet-like appeals to the House of Commons. It is a great pity that speakers and writers do not more frequently address Members of Parliament as though they were human beings, with hearts and consciences like the rest of us.

In the seventh and last place, and greatest of

all, John Bright was the life-long advocate of Peace. Many persons will be much astonished to learn that in the Liberal Cabinets of which John Bright was a member none of his colleagues supported his policy so strenuously as Sir William Harcourt. Referring to the death of his old ally, Sir W. Harcourt said, last week, that John Bright "took a principal share in giving the people their daily bread, and he has left behind to them a great heritage of the gospel of peace." The incident in his life which produced the greatest impression upon his own memory was the Crimean War. Referring in his old age to the bygone scenes of his prime, there was none to which he was so fond of reverting as this.

There is no more wicked event in English history than the Crimean War, unless it be the China War which immediately followed it. On that occasion Manchester rejected John Bright; and Manchester has never recovered the moral ascendancy which she lost when she did that wicked deed. Let great cities be very careful how they treat illustrious representatives. At that time, incredible as it may sound now, men literally spat on John Bright in the streets of Manchester. It was said then, and it is said still, that John Bright was in favour of "peace at any price;" that he opposed the Crimean War on the extreme

principles of the Society of Friends, on the ground that war is, under all circumstances, unlawful. But this is a gross falsehood. He never did anything of the kind. At a later stage he warmly championed the Federals in the American Civil War. The ground on which he opposed the Crimean War was ground on which every enlightened, upright man would now agree with him. He said the war was entirely unnecessary, and that the Czar of Russia had made every concession to which we were entitled. But for the moment the whole nation was mad with the wicked frenzy of war.

There was only one statesman whose statesmanship John Bright cordially detested, and whose statesmanship every Christian patriot ought to detest; and that was the late Lord Palmerston, who was the incarnation of all the political vices of the English people. He was the very embodiment of that foul military Jingoism which is the easily-besetting sin of the English race. Let it never be forgotten that the classes and the newspapers that are loud in their admiration of John Bright to-day when he is dead, hated him, denounced him, and maligned him all through his active public life. *The Times* pursued him with almost unparalleled ferocity. The House of Lords and the University of Oxford could find no lan-

guage strong enough with which to insult him. I was told last week by a veteran journalist, who has had the run of the London Clubs for the last half-century, that a few years ago no remark was more common or more popular in clubland than the remark that "John Bright ought to be shot." I confess it makes my gorge rise to hear the way in which John Bright is now applauded in his coffin by some who stabbed at his reputation and at his heart when he was in the midst of his beneficent career. At any rate, that fact ought to teach us to beware of attaching too much importance to the political opinions of Universities, and Clubs, and London newspapers, and the official hierarchy of Society.

Strong in the strength which God gave him, John Bright fought all these powerful interests and defeated them. The secret of his marvellous triumph is found in that book of Dymond's from which I have quoted so largely. It is found in the fact that his politics were the politics of the Bible; and that he utterly abhorred the heathen and anti-Christian sentiment lately advocated by Lord Lytton before the University of Glasgow, that there are two codes of morality, one for public and the other for private life. On the contrary, he held with Dymond that the law of Jesus Christ is equally applicable to politics and to

prayer-meetings. In 1882, when for the last time he retired from office, because he could not support the Liberal Government in their bombardment of Alexandria, he gave expression once more to this fundamental principle of his public life, in the following ever-memorable sentence:—

The House knows that for forty years at least I have endeavoured from time to time to teach my countrymen an opinion and doctrine which I hold—viz., that the Moral Law is intended not only for individual life, but for the life and practice of States in their dealings with one another.

Those who have attended these Conferences during the last eighteen months will do me the simple justice of admitting that on every occasion and in relation to every question I have advocated this same principle. Many are doubtless ready to say that speculative and fanatical ministers of religion may hold such an opinion; but that men of affairs and those who have had any experience of public life are aware that you cannot apply Christian morality to politics. Henceforth whenever any such criticism is expressed in your presence or mine, we may reply to the blasphemer and to the cynic by simply uttering the imperishable words, "John Bright."

V.

*THE DEADLY MILITARISM OF LORD
WOLSELEY.*

“Why has the earth so long run, and still runs, with blood? Why are nations still in arms, but because the Church’s mission has failed? She has not set up the true Kingdom, the one Kingdom, the Kingdom of the Father and the Son, in the true spirit—that there is but one Father, and that all men are sons and brethren.”—
BISHOP EWING.

V.

THE DEADLY MILITARISM OF LORD WOLSELEY.

“And He shall judge between the nations, and shall decide concerning many peoples: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.”—ISAIAH ii. 4.

THIS glorious prophecy teaches us, in quite unmistakable language, that the day is coming when Jesus Christ will substitute Arbitration for War; and when under His influence human society, so long organized as a military system, will be reconstructed on an industrial basis. Isaiah goes on to predict that the triumph of Christ will be so complete that nations will not even “learn war any more”; will abolish standing armies; will substitute law for force in international affairs as completely as that substitution has already taken place in private life. This will be the most conspicuous and the crowning feature of

His reign. In a later chapter Isaiah enumerates the kingly titles of the Messiah: "His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" (Isa. ix. 6). The last and greatest of all is—Prince of Peace. When the angels of God heralded the Nativity, they sang, "Glory to God in the highest, and on earth peace": that is the distinctive glory of the King of Kings—peace. So fully was this realized at the beginning of the Christian era, that for four centuries after Christ the profession of arms was deemed inconsistent with the profession of Christianity. There is no question on which the Churches of Christ have departed more completely from the teaching of Christ. This is the darkest and most scandalous page in the lamentable history of ecclesiastical Christianity. At this moment France and Germany are madly and wickedly arming for the most terrible and useless war of the century; and all the Churches are dumb! The ministers of Christ are standing with folded arms calmly looking on, as the callous crowd looks on when two infuriated fools are stripping for a fight in a back street. Will no one protest against this unparalleled wickedness? Mr. Frederick Harrison is quite right in holding the Christian Churches responsible for European wars. If Catholics and Protestants joined hands on great

social issues, as Lord Nelson devoutly suggests, they could at once put a veto on war. If they allow ecclesiastical differences or false patriotism to keep them silent, they will be responsible before God and man for the rivers of human blood which their silence permits to flow.

The time has come, and more than come, to revolutionize the thoughts of men upon the subject of war. The time has come, and more than come, to awaken the Christian conscience upon that subject; as it has already been awakened on the subjects of slavery, drunkenness, and lust. I always foresaw that we could not evade the subject of War at these Conferences. But I have been strangely reluctant to begin. That has doubtless been due in part to the awful custom which has so long excluded this subject from the Christian pulpit. But I have also been influenced by my strong personal regard for many individual soldiers. At one time I acted as military chaplain at the headquarters of the South-Eastern Division. I then formed the acquaintance of many soldiers. Some of the best Christians I have ever known have been in the Army. And I have been concerned lest these excellent men should be hurt by my criticisms of the military system, and should imagine that I was making a personal attack upon them. There is no reason, however, why a

Christian soldier should not denounce war as vehemently as I do. A medical man attacks disease, and does his utmost to prevent disease, although a state of universal health would make his profession quite unnecessary, and perhaps reduce him to bankruptcy. I, too, should have nothing to do if sin were destroyed. But that is no reason why I should not attack sin with all my might. In like manner, the sooner the profession of arms becomes unnecessary and impossible, the better for everybody. And Christian soldiers ought to be as loud and emphatic as any of us in attacking and exposing the principles and practices which lead to war.

I am glad to think that the condition and the character of the British soldier have been greatly improved in our time. The Duke of Wellington used to say, with perfect truth, that his soldiers were the very filth and offscouring of humanity. But of late years the military authorities have done their utmost to weed bad characters out of the service. Our soldiers to-day are better men than have ever been found in the ranks since the days of the Commonwealth. But this does not in the slightest degree justify war, although it may partially explain my reluctance to open an attack on the whole military system.

But the extraordinary address of Lord Wolseley

last Friday leaves me no option.¹ Lord Wolseley is personally a man of high character, and he has rendered this country distinguished service; but his address at Birmingham was a long series of deadly delusions. And when he not only preaches these fictions, but deliberately advocates the introduction of the horrible Conscription into this country, it is impossible to keep silence any longer. I challenge and contradict his fundamental statements before the judgment-seat of history.

The first of these is the astounding notion that the British Empire has been built up by the Army and Royal Navy. Lord Wolseley says :—

Very few people in this audience probably realize the act that the glorious possession which we inherit from our forefathers has been built up bit by bit, little by little, by the glorious deeds, by the courage and valour of Her Majesty's Army and Navy. Now, ladies and gentlemen, we soldiers and sailors cannot help feeling, as we think of this, that we, on our part, have done our fair share of this great national work, and we look to you, the people of England, to do

¹ I wish it had been possible to publish these discourses upon War, without bringing in Lord Wolseley's name. But as they are a detailed reply to his public advocacy of Militarism, that has proved impossible. I must therefore be satisfied with paying my sincere tribute to his high personal qualities, while I detest and denounce his opinions.—
H. P. H.

yours—to hand down to future generations a united empire untarnished—to hand it down to future generations as it has been built up for you, as I have said, by Her Majesty's soldiers and sailors.

A more arrogant, a more unjustifiable claim was never advanced. The enterprise of our merchants, the daring of our explorers, the industry of our workmen, and the unselfish enthusiasm of our missionaries are all calmly ignored. "Her Majesty's soldiers and sailors" are actually assumed to be the principal creators of the British Empire! Let us examine this amazing claim in the light of history.

The most splendid portion of Greater Britain is that continent which is now known as the United States of America. Was that great Christian commonwealth,—to which the future of the world belongs,—founded or built up by the Army? Every one knows that, on the contrary, it was founded by the God-fearing Puritan Fathers, who crossed the broad Atlantic, not to erect an empire upon bloodshed; but to secure liberty of conscience, which the soldiery of the odious Stuart kings refused them at home. Our soldiers have had nothing whatever to do with this, the most splendid of all our colonies—except to deprive us of it. If it had not been for the despotic temper of the military party in this country, the American

colonists would not have revolted ; and the United States would have been an integral part of the British Empire to-day. Lord Wolseley and all his friends will never be able to compensate the British Empire for the gigantic and irreparable injury which their predecessors inflicted upon it when they forced the American Colonies to declare themselves independent of the British Crown.

Let us now cross the border into Canada, and ask to what extent the Army can claim credit for that magnificent Dominion. The only part of Canada which we owe to the Army is that part which we took from France. And that is the only part of Canada which has always been, and is to-day, a disturbing and perilous element. We have never been able to assimilate and to Anglicize the part we won by the sword. All the rest of the Dominion, which we won by industrial colonization, is united and loyal. But the part which was "built up by Her Majesty's soldiers" is the one unstable part of the structure which is constantly threatening to fall down.

We turn now to our Colonies in South Africa. Do we owe them to the Army? Certainly not. They were won for us by the enterprise and energy of travellers, traders, and missionaries. When we pass on to the magnificent Australian Colonies, the claims of Lord Wolseley appear even

more ridiculous. Those great commonwealths are built, not upon bloodshed, but upon the healthy fecundity of our race, and upon the peaceful triumphs of our faith. Take the latest addition to that splendid heritage—the Islands of Fiji. Were they added to the British Empire by “Her Majesty’s Army and Navy”? “Her Majesty’s Army and Navy” have nothing whatever to do with it. The Rev. Joseph Nettleton gave us a lantern lecture at Wardour Hall a few weeks ago, in which he explained how Fiji fell into our hands. A Lincolnshire youth—full, not of military ardour, but of love to man—John Hunt, went to those islands when they were savage and cannibal. A veteran missionary, who is still with us—James Calvert—Mr. Nettleton himself, and others of the friends of God and man, followed him. They took neither gunpowder nor brandy with them. They took Bibles and the implements of industry. They did not go to kill their fellow-men scientifically. But they were willing, if necessary, to die themselves. Some of them did die. They shed no blood except their own. The savage cannibals became civilized Christian men; and then they spontaneously sought to join the Empire which had saved them from sanguinary heathenism.

The only part of our Empire in which the preposterous boast of Lord Wolseley is even plau-

sible, is India ; and India is the one possession which has cost us hundreds of thousands of British lives and hundreds of millions of British treasure. But even in India the Army has played quite a subordinate part. Nothing could be more absurd than to suppose that a handful of soldiers, however brave, could hold down the millions of India. Our tenure of India would cease to-morrow if it rested only or mainly on the sword. It reposes really upon the justice of our rule, the influence of our missionaries, and the fact that we have established the *pax Britannica* throughout that vast continent. It is because our Indian Empire is essentially an empire of peace that it is so stable. The only persons who endanger that Empire are the military party, who despise the Hindus and pour scorn upon their legitimate and constitutional aspirations.

There was a profound truth in Napoleon Bonaparte's sneering description of us as "a nation of shopkeepers." We are a nation of shopkeepers ; and it is the shopkeepers, and not the soldiers, who have created and who still sustain the British Empire. Impartial history gives the credit, not to "Her Majesty's soldiers and sailors," but to our travellers, our explorers, our merchants, our philanthropists, and our missionaries. Indeed, it "Her Majesty's soldiers and sailors" had been a

great deal less active, our Empire would have been much larger and much more prosperous. A peaceful and humane Empire would grow as a legitimate and beneficent business grows. Our merchant princes have not built up their great establishments by threats and violence, but by honestly serving their customers. Such cases as that of Fiji would be even more frequent if we could only keep Lord Wolseley and his friends quiet.

Take the conspicuous and ever-memorable case of Pennsylvania. That great State—greater already than most European kingdoms—was founded by Penn, the well-known Quaker, on the peaceful principles of the Society of Friends. The original colonists went about unarmed. What was the result? For seventy years, for nearly three generations of men, not a drop of human blood was shed in that colony. The Red Indians were ceaselessly at war with the other colonies, but they never killed a Pennsylvanian colonist. Unbroken peace reigned until other and warlike counsels prevailed in the State Legislature; and then the troubles which came upon all the other colonies came upon Pennsylvania also.

This is a striking evidence of the fact that the British Colonial Empire has been built up, not by military operations, but in spite of them. And

the main credit must, under God, be given, not to soldiers who have fought with their fellow-men; but to emigrants who have fought with the luxuriance and confusion of uncultivated Nature.

If a world-wide empire could have been founded by soldiers, why did Spain fail so disastrously? When the New World was discovered, Spain had the finest and mightiest army in the world. Spain was supreme both on sea and on land. She was a great conquering empire when England was a fourth or fifth-rate Power. Why did Spain sink dismally? Because she believed, like Lord Wolsley, that empires could be founded and built up by armies and navies.

At a later period France was victimized by the same delusion. Have you ever pondered the extraordinary fact that France was in the United States, in Canada, and in India before we were? Why has France receded everywhere? Why are we securely planted to-day where the flag of France once flew? It is because France has been eaten up by the military spirit which Lord Wolsley is trying to promote in this country. He proposes to introduce the Conscription here. Well, France is the mother of the Conscription. What has she gained by that blood-tax? It has cost her nearly all her colonies. It has cursed her with Reigns of Terror. It has permanently re-

duced the stature and the vitality of her sons. It has given her a hundred years of agony. And this very day, as I am addressing you, she is in danger of becoming the degraded slave of a military adventurer. That is what comes of intoxicating the people with military glory. That is the result of applauding such sentiments as those which Lord Wolseley uttered at Birmingham.

Our time is gone. We will resume our study of Lord Wolseley's address next Sunday afternoon. Enough has been said about the first of the delusions with which that address was studded. In the clear light of modern British history we have found that the British Empire has been founded and built up, not by swords and spears, but by ploughshares and pruning-hooks; and that the only thing which endangers this Empire of Peace is the militarism represented by Lord Wolseley.

VI.

MILITARY SOPHISMS.

“False words are not only evil in themselves, but they infect the soul with evil.”—PLATO.

VI.

MILITARY SOPHISMS.

"Scatter Thou the peoples that delight in war."—

PSALM lxviii. 30.

LAST week we examined at length the first important statement in the military manifesto which Lord Wolseley delivered in Birmingham. Resuming, now, our study of that address, we find the second important statement in a lengthy passage which is so confused in its structure that it is extremely difficult to hit upon the best method of examining it. Perhaps we had better deal with it paragraph by paragraph. It begins thus :—

A great number of people in the world who think it a very wrong thing to discourse upon nationality, and to try to create for any community a special identity, and who object to a barrier between nations upon religious grounds, tell us that all the world could live in amity, and that it is very wrong to crystallize nationalities ; they say that whether a man is black or white we should look upon him as a brother, and recognise him as one of God's creatures like ourselves. But I cannot for one moment believe that the strong instinct

which has been given to me, and I dare say to most of you, of love of country, and of intense nationality, can be in any way opposed to the teachings of religion.

In this passage Lord Wolseley confounds "a special" national "identity" with "barriers," and falls into the absurd Chinese delusion that the maintenance of "barriers" between nations is necessary to preserve national "identity." His policy was long practised by the Hermit nations of the Far East—China and Japan—with the most disastrous effects upon their national life. The removal of removable and therefore artificial and unnecessary "barriers" does not in the least destroy the sentiment of nationality, but it tends to redeem that sentiment from parochial narrowness and suicidal ignorance. "The middle wall of partition" is a curse which Christianity has come to "break down" (Eph. ii. 14). Each separate nation makes some invaluable contribution to the sum total of human happiness. Like each instrument in an orchestra, it contributes to the harmony and richness of the total effect. Some nations, like the violin, may be of so superior a quality that they can produce an exquisite solo. But even they reach their highest effects in concert with all the rest.

The true sentiment of nationality is a precious and sacred thing. This is "the era of nationali-

ties." Happy are the statesmen who recognise and reverence the sentiment of nationality everywhere. As a rule, however, the organized armies of Europe, even in our own day, have been used for the purpose of crushing national movements. Garibaldi himself did not emancipate Italy with the sword. His volunteers would have been speedily crushed by the Austrian army, had not Mazzini changed the thoughts and hearts of men. Garibaldi's greatest victory was won without shedding a single drop of blood. He entered Naples unarmed in an open carriage. When the artillerymen of the cruel despot were commanded to blow Garibaldi into the air, the great Italian rose silently, and opened his red shirt to receive the deadly volley into his heart. The effect was irresistible. The artillerymen flung down their fusees, and shouted: "Long live Garibaldi!" "Long live Italy!" The battle was won, and Naples was free. Emilio Castelar, the most eloquent and the noblest patriot of our time, is profoundly right. National freedom can be permanently won only by pacific means. Soldiers are as unfit to build the temple of freedom as the warrior David was to build the Temple of God. Those who depend upon the sword perish by the sword. All empires "built up" by soldiers sink in blood.

Lord Wolseley continues :—

I find that there are many people to whom this idea of nationality, of magnifying the importance of nations, is deemed contrary to the dictates of a radical cosmopolitanism. They say that all the world is alike, all men are alike, and we have all got equal rights ; and they look forward to the day when barriers should be broken down between peoples, and the lion should lie down with the lamb in perpetual peace. Perhaps that day will come, but I am afraid it is a long way off. It may be a good time for England and the world when that millennium takes place, when all countries settle their disputes by court of law, and it may be a very good time for the lawyers, but I cannot help thinking that it would deprive life of some of its finest poetry, the poetry of nationality, and of an intense and ardent love of country.

You notice the way in which Lord Wolseley's Chinese love of "barriers" is continually cropping up. You notice also the sneer at the lion and the lamb, and at the lawyers. The less soldiers talk about money the better. The military system has created a "very good time" for the officers. They have cost us millions and millions and millions of money. To them we owe all the crushing National Debts in Europe. If we could only ease our weary shoulders of the burden they have placed there, we could at once reduce our taxation by one half. Arbitration, notwithstanding Lord Wolseley's barbarous sneer, would create a "very good time" for the masses of the people everywhere. Let us

contrast the method of settling international disputes which Lord Wolseley loves with that which he despises. We adopted his method in the Crimean War—one of the most wicked and insane wars in which we ever indulged. What did that cost us? One hundred thousand English lives, and one hundred millions of English treasure—to say nothing of the yet greater losses of the Turks and the Russians. On the other hand, what was the result of the Alabama Arbitration? It averted the serious possibility of the most disastrous war in which mortal men could engage. A war between France and Germany would be an incalculable woe to Europe, but a war between us and the United States would be an incalculable woe to the entire human race. That was prevented by a rational determination on our part to admit that we might possibly be in the wrong, and by a brave resolve to accept the verdict of an impartial tribunal. It cost us a small sum that was absolutely insignificant in comparison with the hundreds of millions we should have been obliged to spend if we had adopted Lord Wolseley's method, to say nothing of the countless human lives that were saved. "A very good time for the lawyers," indeed! Why, Lord Wolseley and his friends cost us nearly £17,000,000 every year. But we are

next told that arbitration would "deprive life of some of its finest poetry." Because some poets have dipped their pens in human gore we must go on providing them with an ample supply of that article! If this is the only condition upon which they will continue to sing to us, we should prefer to dispense with their services. Men might as well argue, that because some of the finest passages in Byron, and other degraded writers, were inspired by lust, we must continue to furnish such poets with a stimulus of that sort. And as to the poetry of war!—Heaven save the mark! Did you see the war pictures of the Russian artist Verestchagin, when they were exhibited in London? They would give you some conception of "the poetry," and "the glory" of war.

I shall never forget a picture I once saw, I think in *The Illustrated London News*. It was entitled, "The Sham and the Reality." "The Sham" was a sham fight near Dover, when the Duke of Cambridge was reviewing the South-Eastern Division. There you had all the pomp, and circumstance, and glittering uniforms, and thrilling music with which deadly cunning has long concealed the true character of war. And what was "the Reality"? The Reality was a group of orphan children on the brow of the hill. To see the pretty show they had

come from a Home which received some of the children of soldiers slain in battle. When will grown men cease to be simpletons? "War," said Dr. Chalmers, "is the concentration of all human crime; under its standard gather violence, malignity, rage, fraud, perfidy, lust, and rapacity." "War," says another modern writer, "creates a cold-hearted indifference to human misery and wrongs, and has converted Europe into a huge camp divided into two classes—beasts of prey and beasts of burden." When will the toiling masses of the European peoples refuse to be beasts of burden? Why is there not a universal strike against war? I should like to be the honorary secretary of that strike. If a handful of politicians and journalists really must fight, let them fight one another, and leave the innocent millions in industrious peace.

The next paragraph is a long one :—

When I hear men talk about this breaking down of all barriers and a great cosmopolitan feeling pervading us all, I cannot help feeling that these fine phrases are mixed up with insidious appeals to pure personal selfishness, love of ease, comfort, greed of wealth. After all, I take them to be merely fine phrases, intended to gild the dross they mean to hide. To the foreigner who has devoted the best years of his life to the service of his country, these windy phrases present a very different aspect. He regards them rather as

the incarnation of pure and calculated selfishness, as unpatriotic as they are unwise. He looks on the personal sacrifices he makes for the security and power of his fatherland as something far higher and nobler than our easy indifference on such points, our curious absorption in what he naturally and justly terms our purely parochial policy.

I protest at once against the grotesque injustice of the assumption that it is only a soldier who "has devoted the best years of his life to the service of his country." No soldier ever could serve this country so well as she is served by such workmen as Henry Broadhurst and Thomas Burt, such tradesmen as the late George Moore and George Williams, such professional men as the late Mr. Shaen and Sir James Paget, and such philanthropists as the late Lord Shaftesbury. The man who does his duty in civil life is as truly in the Queen's service as any soldier; and renders Her Majesty and the Empire she represents services far more valuable and enduring than could ever be achieved by feats of arms. You will notice the intolerable assumption which runs through this passage, that militarism and patriotism are interchangeable terms, and that the friends of peace are lazy, greedy, and selfish! This claim of "unselfishness" on the part of "the foreigner who has devoted the best years of his life to the service of his country," is, as a matter of fact, all fudge. The "foreigner"

spends some years of his life as a soldier because he cannot help it. He does so greatly against his will. The horrible Conscription compels him. But we cannot find a better reply to Lord Wolseley on this point than his own words, uttered as recently as the year 1882. A correspondent in yesterday's *Daily Chronicle* states that—

Presiding at the annual public debate of the University College Debating Society in the month of May, 1882, the subject under discussion being the proposition that conscription ought to be introduced into England, Lord (then Sir Garnet) Wolseley, in closing the debate, pointed out that the maintenance of such an army as that represented by universal military service in England would entail an expense which could not be borne. There was no necessity for such a service, he declared. As a matter of fact, he reminded his audience, there was something else to be done in the world than fighting. One of the most distinguished generals in the world, a German, had once said to him that no one could realize the burden which universal service was to Germany, except those who really saw it in operation. The manhood of the Fatherland was being driven by it year by year to the United States. We had only, remarked Sir Garnet Wolseley, to go to such places as Hamburg to see thousands of able-bodied men leaving the country to escape from "the infernal and cursed burden of universal service." The system was, in his opinion, not only a burden on all who are liable to service—it was quite as heavy a burden on the nation at large. It was the source whence the huge standing armies of Continental Europe were drawn, and without it there could not be maintained the costly military establishments that were permanently crippling the industrial enterprise of all Continental nations.

The old proverb speaks about appealing from Philip drunk to Philip sober. We must appeal from Wolseley foolish to Wolseley wise; and resolve that, God helping us, we will never submit our free-born shoulders to that most degrading invention of military despotism, which Lord Wolseley once justly called "the infernal and cursed burden of universal service."

VII.

*THE FULSOME FLATTERY OF THE
MILITARY PROFESSION.*

“Straightway the word ‘Fire!’ is given: and they blow the souls out of one another; and in place of sixty brisk useful craftsmen, the world has sixty dead carcasses, which it must bury, and anew shed tears for. Had these men any quarrel? Busy as the Devil is, not the smallest! They lived far enough apart; were the entirest strangers; nay, in so wide a Universe, there was even, unconsciously, by Commerce, some mutual helpfulness between them. How then? Simpleton! their Governors had fallen-out; and, instead of shooting one another, had the cunning to make these poor blockheads shoot,”—CARLYLE.

VII.

THE FULSOME FLATTERY OF THE MILITARY PROFESSION.

"In His days shall the righteous flourish; and abundance of peace."—PSALM lxxii. 7.

THIS glorious and inspiring Psalm refers ultimately and chiefly to "great David's greater Son," Jesus of Nazareth, the Prince of the kings of the earth, the rightful Emperor of the entire human race. When "all authority on earth" is His *de facto* as well as *de jure*, there will be "abundance of peace;" and then, as the Psalmist declares, both "the righteous" and "the poor" will "flourish." Neither the righteous nor the poor ever have flourished, or ever can flourish, in times of war.

There has been of late an immense advance of Militarism in this country. This change is, no doubt, largely due to the apparent success of Prince Bismarck's brutal Blood and Iron policy. Ordinary mortals are so shallow and short-sighted

that they are led away by the noise and show and swagger of war. They remember Sadowa and Sedan. They forget the abject surrender to the Pope; the steady growth of the Socialist vote; the crushing taxation; the decadence of learning; and the suppression of political freedom which have accompanied the "victories" of the Bismarck dynasty. Both of our great political parties are responsible for the recent development of Militarism in England. The late Lord Beaconsfield degenerated as Lord Wolseley has degenerated. There was a time in Lord Beaconsfield's career when he was the great opponent of "bloated armaments." He was the inventor of that felicitous expression. Indeed, it is a great mistake to suppose that the Conservative party is historically or necessarily a warlike party. Its two greatest leaders during the present century—Sir Robert Peel and Mr. Disraeli—were, in their best days, the avowed advocates of peace. Forty years ago the great Sir Robert Peel said in his place in Parliament:—

Is not the time come when the powerful countries of Europe should reduce those military armaments which they have so sedulously raised? What is the advantage of one power greatly increasing its army and navy? Does it not see that if it possesses such increase for self-protection and defence, the other powers will follow its example? The consequence of this state of things must be that no increase of

relative strength will accrue to any one power; but there must be a universal consumption of the resources of every country in military preparation. *The true interest of Europe is to come to some common accord, so as to enable every country to reduce those military armaments which belong to a state of war, rather than of peace.* I do wish that the councils of every country, or, if the councils will not, that the public mind and voice would willingly propagate such a doctrine.

In 1859, Lord Beaconsfield, then Mr. Disraeli, speaking of England and France, said :—

Go to the Emperor of France, and say to him, “Prove by the diminution of your armaments that you are sincerely anxious for the peace of Europe and the world, and we will join you in the spirit of reciprocal confidence.” Let us terminate this disastrous system of wild expenditure, by mutually agreeing, with no hypocrisy, but in a manner and under circumstances which will admit of no doubt, by the reduction of armaments, that peace is really our policy.

In 1863, the Emperor of the French, under the influence of one of those noble and generous impulses which sometimes took possession of him, responded to the public overtures of Mr. Disraeli and others. In a remarkable speech, he asked :—

Shall the jealous rivalries of the Great Powers unceasingly impede the progress of civilization? Are we still to maintain mutual distrust by exaggerated armaments? Must our precious resources be indefinitely exhausted in a vain display of our forces?

The Emperor followed up this admirable speech

by definitely proposing a Congress of all the European States, with a view, among other things, to agree on a reduction of armaments. It is humiliating and shameful to add, that this wise and truly Christian proposal was defeated mainly through the opposition of the British Government of the day, of which Lord Palmerston was Prime Minister, Mr. Gladstone Chancellor of the Exchequer, and Lord John Russell Foreign Secretary. The official Liberal party is, therefore, responsible for letting loose the deluge of blood which followed the rejection of the French Emperor's humane proposal. Well and justly did the late Lord Derby say, on the occasion of that ever-lamentable decision, that "if there was a country in all Europe that had less interest in sending a blank refusal to have anything to do with the Congress, it was England." Unhappily, under Lord Palmerston's disastrous *régime*, the best traditions of the Liberal party were neglected and despised. The noble programme—"Peace, Retrenchment, and Reform"—became an empty mockery. The old Liberal axiom, that "the existence of a standing army is inconsistent with constitutional freedom," was utterly scouted.

But it must be admitted that the pacific and unofficial wing of the Liberal party was also responsible for the growth of Militarism, although in

their case that result was unforeseen and quite unintentional. The "Manchester School," under the leadership of Cobden and Bright, in their holy zeal for peace, became one-sided and short-sighted in relation to our Colonial Empire. Keenly alive to the folly and wickedness of the military policy which robbed us of the United States, they flew to the opposite extreme, and openly advocated the pacific disruption of our Empire as soon as the colonies were ripe for absolute separation. They did nothing to bind the colonies to the mother country. They told them to set up for themselves as soon as they liked. This cold and tame policy naturally produced another reaction; and we have witnessed of late years a complete revolution of opinion with respect to our splendid colonies.

Because the Manchester School were a peace party, it has been hastily and not unnaturally, but at the same time quite illogically and unnecessarily, assumed that the peace party is opposed to the maintenance of the British Empire, and that the advocates of Militarism are the friends of the colonies. There could be no greater historic delusion. Some of the warmest advocates of peace are enthusiastically in favour of Imperial Federation. The advocates of peace are, indeed, the only legitimate and rational advocates of Imperial Federation. As was shown by a careful historical

review a fortnight ago, the British Empire is essentially an empire of peace. Lord Wolseley's notion that our Colonial Empire has been built up by soldiers is one of the most absurd delusions that ever deceived a sane man. It has been built up, not by swords and spears, but by ploughshares and pruning-hooks. All that the army has done for it has been to rob us of one of the best parts of it—the United States of America. So far as the military party has been permitted to dabble with our Colonial Empire they have injured it. So far as it has been in the hands of peaceful industry, it has grown and prospered.

All military empires have been built on a rotten foundation. When the great Napoleon was an exile in St. Helena, he made a notable confession to a private friend. "Tell me not," he said, "that Jesus Christ was a mere man. I know men, and I know that Christ was more than a man. Cæsar, Charlemagne, and myself have founded empires by the sword, and they have dropped to pieces like ropes of sand." Yes! all empires "built up by soldiers" drop to pieces like ropes of sand. In the modern era the empires of Spain and France have dropped to pieces for that reason. Woe to the British Empire if it has no better foundations than cannons and ironclads! What are the true foundations and bonds of our great Empire? His-

tory answers at once. First, Justice. Even in India our rule is maintained, not by bayonets, but by justice. Appeals are already carried from all parts of the Empire to our Supreme Courts at Westminster; and in the wider sphere of public life, England, if she is pacific, may ever be the guide, philosopher, and friend of all our colonies, for the final and peaceful solution of their intra-colonial difficulties and disputes. The British Senate ought to become a trusted Court of Appeal that will substitute arbitration for war in every part of the English-speaking world.

The second bond of the British Empire is Humanity. Let us cultivate the "compassion" which Christ ever felt for the "poor"; let us realize our fraternal solidarity, and we shall find that "blood is thicker than water," and that the British Empire will hold together like a wall of adamant.

The third and strongest bond of all is Christianity. The first, the toughest, and the best supports of our Colonial Empire are our too-frequently despised missionaries. It is not Lord Wolseley and his glittering host, but the Missionary Societies, that have created and that will preserve the British Empire. Let us only beware of disintegrating Militarism, and I do not despair that some day—when Ireland is reconciled—even the United States of America will re-enter the English-

speaking brotherhood, will join us in a true League of Peace. Then military adventurers, even though they sit on European thrones, will be reduced to impotence.

The war-drum will throb no longer, and the battle-flags be
furled,
In the Parliament of man, the Federation of the world.

But before that millennial morning breaks we must expose and shatter the delusions with which the military party fill the minds of men.

Let us return to the Birmingham address. We broke off in the middle of our discussion on the following paragraph :—

When I hear men talk about this breaking down of all barriers and a great cosmopolitan feeling pervading us all, I cannot help feeling that these fine phrases are mixed up with insidious appeals to pure personal selfishness, love of ease, comfort, greed of wealth. After all, I take them to be merely fine phrases, intended to gild the dross they mean to hide. To the foreigner who has devoted the best years of his life to the service of his country these windy phrases present a very different aspect. He regards them rather as the incarnation of pure and calculated selfishness, as unpatriotic as they are unwise. He looks on the personal sacrifices he makes for the security and power of his fatherland as something far higher and nobler than our easy indifference on such points, our curious absorption in what he naturally and justly terms our purely parochial policy.

I said last week that this was all fudge. Does an English gentleman join the army out of pure,

disinterested patriotism? Does he exhibit some exalted, self-sacrificing spirit which is not equally manifested by gentlemen who enter other professions? Many officers are men of high character and of noble patriotism. I do not wish to disparage them in the slightest degree. But I do protest against the implied disparagement of other men as patriotic as they, and of other professions as disinterested. This ridiculous assumption of superior patriotism and self-sacrifice on the part of military men is a relic of the old barbarous notion that the profession of arms is the only profession worthy of a gentleman. There is a great deal too much of that stupid and mischievous notion still left among us. Why should all princes of the blood be manufactured into soldiers, even though they never see war? Why should it be assumed that a military career is the only career worthy of a royal personage? This idea has been carried to so foolish an excess that even the Prince Consort's statue is dressed up in military clothes! If ever there was a Prince whose achievements were the noble achievements of peace, "Albert the Good," as Tennyson reminds us in a noble passage, was that Prince. Yet even he, poor fellow, must be disguised as a General or Field-Marshal! When will this nonsense cease?

The fact is, that the military profession is utterly

demoralized by extravagant praise and unmanly favouritism. No one has been more guilty of this fulsome flattery than Lord Wolseley, although I was not fully aware of that until to-day. I have received from a gentleman who formerly occupied one of the highest positions in London journalism, a letter in which he directs my attention to some extraordinary statements made by Lord Wolseley in his well-known "Soldiers' Pocket-book." The edition from which my correspondent quotes is the third, published by Macmillan in 1873. On page 5 Lord Wolseley says: "He (the private soldier) must believe that his duties are the noblest that fall to man's lot. He must be taught to *despise all those of civil life*. Soldiers, like missionaries, must be fanatics." On page 4 he says: "The soldier is a peculiar animal, that can only be brought to the highest efficiency by inducing him to believe that he belongs to a regiment which is infinitely superior to the others around him. . . . The better you dress a soldier, *the more highly he will be thought of by women, and consequently by himself*. Dress is of much more consequence than civil Ministers imagine." There is more of the same sort as that which I have accentuated, but this is enough to illustrate the insane way in which soldiers are flattered and petted. It is time to announce the fact, which ought to be obvious to

all, that soldiers are no better than civilians ; and that the learned professions, commerce, and the manual industries are occupations demanding not less but more patriotism and self-sacrifice than the profession of arms.

Milton said long ago,—

Peace hath her victories
No less renowned than war.

Milton understated the fact. The victories of peace are immeasurably more glorious than those of war. The time has come to demand at least similar recognition of them. How long are the monuments in our great squares to be monuments of soldiers, and some of them soldiers of worse than doubtful character ? We ought to have monuments of such heroic women as Grace Darling, the life-boat girl, and Agnes Jones, who left a home of luxury in Ireland to be the matron of the Liverpool Union Hospital. Soldiers have already had far more than their share of the street monuments. The few pedestals still left in London ought to be used for noble representatives of the London City Mission.

And why should medals be given almost exclusively to soldiers ? No soldier was ever more worthy of a medal than that heroic nursemaid who risked her life, the other day, to save some

children from fire. She ought to be decorated by the hands of the Queen herself.

Then as to the public thanks of Parliament. They should for the future be given, not to soldiers, but to such men as Mr. Charrington, the East-end philanthropist ; and to such women as Miss Steer, who has erected a " Bridge of Hope " for the most degraded of her sex in Ratcliffe-highway.

The time has come when we ought to crown the victories of peace with romance and glory and fame. The real benefactors of mankind have been too long despised and neglected..

VIII.

INTERNATIONAL ARBITRATION.

SOCRATES. And what of doing evil in return for evil, which is the morality of the many—is that just or not?

CRITO. Not just.

SOCRATES. For doing evil to another is the same as injuring him?

CRITO. Very true.

SOCRATES. Then we ought not to retaliate or render evil for evil to any one, whatever evil we may have suffered from him.

VIII.

INTERNATIONAL ARBITRATION.

"And He shall judge between the nations, and shall decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—ISAIAH ii. 4.

I HAVE previously invited your attention to the second part of this verse, in which Isaiah distinctly prophesies that an industrial period would ultimately supersede the military arrangements of the past; and that war would become so obsolete that men would not even prepare for it. But I take this verse once more as my text, in order to invite your special attention to the first part of it, in which we are told that Christ will some day settle international disputes by judicial arbitration; and I beg you particularly to notice that in this statement judicial arbitration comes first, and then disarmament and the disbanding of standing armies. This order of events is the answer to the great practical difficulty which im-

mediately arises when we propose to substitute Arbitration for War. Every one naturally says, "Who is to make a beginning, and how are we to begin?" In this, as in other matters, the superiority of the Baconian method of investigation is strikingly exhibited. Before Francis Bacon effected his revolutionary improvement in human thought, men discussed questions *à priori* and in the abstract. But he invited them to come down from the clouds, and to deal with actual facts historically.

Let us follow his excellent advice, and discuss this question, not speculatively and in the abstract, but historically and in the concrete. There was a time, not very long ago, when Private War was even more universal than public or international war is to-day. Every city enjoyed the right of going to war with any other city with which it had a quarrel. Each baron had a similar right to wage private war with any other baron. And even private persons were entitled to settle their differences by judicial combat if they preferred that to trial by jury. The old right of trial by combat still survives in some of the more savage and barbarous countries of Europe in the form of duelling. But with that solitary exception private war has now been entirely abolished throughout the civilized world. How has this

immense improvement been achieved? Let us mark the process carefully. Some of the most enlightened kings and popes of the Middle Ages set themselves to abolish private war, or, at least, to mitigate it. From time to time the monarchs succeeded in establishing what they called the "king's peace;" and the popes succeeded in establishing, especially at some of the sacred seasons of the Christian year, what was known as the "truce of God." After a time the kings established royal courts and royal judges to settle all questions of dispute.

Now the fact to be specially remembered is this, that the brutal and bloodthirsty barons of the Middle Ages submitted very reluctantly and very slowly to the substitution of Judicial Arbitration for Private War. At first the kings had not the moral or physical force at their back to compel their savage nobility to abandon private strife. The barons continually defied the kings; and carried on sanguinary private war in spite of the courts of justice and the royal judges. But gradually a more enlightened and moral public opinion grew up in favour of the rational and Christian method of settling disputes between cities and barons. At last the supremacy of law and of courts of justice became established. In the present day it would be impossible even for

the new County Council of London to declare war upon Manchester ; and if the Duke of Westminster wished to lead his retainers to attack the castle of the Duke of Bedford, he would be unhesitatingly arrested by the police. So absolute is the triumph of Christianity in the internal affairs of the nation.

Now, a precisely similar slow and intermittent change is evolving better order in international life. Barbarous and heathen governments still defy the dictates of reason and of conscience, as the cities and barons of the Middle Ages did. But slowly and intermittently their ferocity is being overcome. Arbitration has already been substituted for War in a large number of important cases which in any previous period of human history would inevitably have deluged the world with blood. Let me, by way of illustration, mention only twelve cases of Arbitration which have taken place within recent years.

1. The first, of course, is the ever-famous *Alabama* Arbitration, decided by the tribunal of Geneva. With the single exception of the emancipation of the West Indian slaves, this Arbitration is the most glorious event in English history. But let it not be forgotten, that when it was first of all proposed by Mr. Adams, on behalf of the American Government, Lord Russell, who was

then Foreign Secretary, emphatically refused to accept this method of settling our terrible difference with our kinsmen beyond the sea. He said that Her Majesty's Government were "the sole guardians of their own honour." Beware of Governments and of private individuals when they talk about "honour." I wish we could abolish that accursed word from the British language. Some of the most infamous crimes that have ever been perpetrated, have been perpetrated in the name of "national honour." Let us forget that horrible word, and substitute for it another word which, I am thankful to say, has been more conspicuously used on behalf of England, the great and sacred word "duty." I think it is due to the Catechism of the Established Church that so many Englishmen have, at great crises of our national history, tried to do their "duty." That Catechism teaches the children of the Established Church that their mission in this world is to do their duty in the position of life in which God has placed them. You will remember Nelson's famous order of battle, that "England expects every man to do his duty." You will also remember that the illustrious Lawrence desired that his epitaph should record that he had tried to do his duty. And the last words that General Gordon wrote from Khartoum were, "And, like Lawrence, I have

tried to do my duty!" Let us, then, substitute the noble word "duty" for the accursed word "honour." It is greatly to Lord Russell's credit, that at a later stage of the proceedings he admitted he was to blame for allowing the *Alabama* to escape; and that he ultimately approved of the rational and Christian method by which our difference with the United States was settled.

2. The second case of Arbitration that I wish to mention, was the mixed Commission which grew out of the *Alabama* Arbitration; and which was appointed to settle all the outstanding claims made by subjects of great Britain upon the United States, and *vice versâ*. The total number was 478 on the part of British subjects and 19 on the part of American subjects, many of them of an extremely difficult and dangerous character, which at previous periods of history would inevitably have led to war. The Commissioners investigated all these cases, and as a net result awarded £400,000 to this country, which was at once paid by the American Government. On that occasion *The Times* newspaper wrote in the strongest terms in favour of Arbitration as illustrated by the result. I wish *The Times* was always animated by that rational and pacific temper.

3. The third case was a dispute between England and Portugal with respect to Delagoa

Bay. The President of the French Republic, Marshal MacMahon, acted as arbitrator, and assigned the disputed territory to Portugal.

4. For many years there was a dangerous dispute between Switzerland and Italy on a question of frontier boundary, which we know is always a burning question. The United States Minister at Rome who was appointed arbitrator, pronounced in favour of Italy, and Switzerland cheerfully accepted the decision.

5. In 1874-5 Sir Thomas Wade, the British Minister at Peking, acted as arbitrator between China and Japan, on a question which would undoubtedly have led to war if it had not been settled in a pacific manner. When we realize the immense resources of China and the extraordinary development of Japan in recent years it is difficult to exaggerate the importance of thus preventing a fearful war between those two countries.

6. In 1872 the Emperor of Russia acted as arbitrator between Japan and Peru.

7. Again, in 1874 an awkward dispute between France and Nicaragua was settled by mutual consent in the French Court of Cassation, the Final Court of Appeal in that country.

8. In 1878 Signor Mancini, who is a very enlightened friend of peace, induced the Italian Government to take a step of immense importance

Italy was at that time making, or renewing, certain commercial treaties with eighteen or nineteen other countries; and at the suggestion of this distinguished Italian patriot an arbitral clause was introduced into each of those treaties—that is to say, it was agreed that any dispute hereafter arising between Italy and any other Government with respect to questions involved in those treaties should be settled by Arbitration.

9. Again, a treaty has been concluded between the United States of America and France to settle all out-standing claims on the part of the citizens of either State against the others (and there are many such claims) by Arbitration.

10. A long-standing frontier dispute between Chili and the Argentine Republic has been settled by the good offices of the United States Minister accredited to this country.

11. In 1883 Switzerland made a treaty with the United States of America, to the effect that any dispute which arises between those two Republics within the next thirty years shall be submitted to a tribunal of three members, one to be chosen by each party and the third by those two, or, if they disagree, by a neutral Government. This is a very important precedent, as showing a way by which arbitration may be secured in advance, before excitement arises and reason is obscured,

12. Lastly, the Berlin Congress of 1884, in which fifteen different Powers were represented,—a Congress held to settle the relations between the different States of the Congo,—resolved that all cases of dispute between those States should be settled by Arbitration.

Now I have mentioned only twelve cases out of sixty which I hold in my hand. Some of these are of immense importance and difficulty. Terrible wars have at every previous period of human history been caused by disputes of far less importance than the least significant of these, all of which have been settled without shedding a solitary drop of human blood. Each of these cases is an example and a precedent. And these precedents have a happy tendency to harden into law. I cannot close this section of my address better than by quoting the memorable words which the late President Grant of America addressed to the Pennsylvania Peace Society at the close of his voyage round the world :—

Although I have been trained as a soldier, and have participated in many battles, there never was a time when, in my opinion, some way could not have been found of preventing the drawing of the sword. I look forward to an epoch when a court recognised by all nations will settle all international differences, instead of keeping large standing armies, as they do in Europe.

Our American brethren have already taken im-

portant steps to realize the noble idea of President Grant. Mr. Blaine, when Foreign Secretary, submitted to President Garfield, and, after his lamented death, to his successor, President Arthur, a proposal to hold a General Congress of the eighteen independent States of North and South America, in order to arrange that all future disputes in any part of America should be settled by Arbitration. At that time, unfortunately, a miserable and wicked war was raging between Chili and Peru, and it was deemed inopportune to call such a Congress together. But now that peace prevails throughout America, and Mr. Blaine is likely to return again to power, I exceedingly hope his magnificent conception will be realized.

It would be a splendid example to Europe. But why should we wait for America to lead the way? Why should not the British Government at this moment make a similar proposal to every Government in Europe? Why should not each European State appoint two representatives to form a High Court of Nations to consider and settle all the international difficulties which keep Europe in a state of continual terror and misery? Surely this would be a better policy for us than to join in the general war panic, and to plunge into unknown war expenditure. Is there no Christian member of Parliament who will have the

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courage to propose this in the House of Commons? If no professed follower of the Prince of Peace is sufficiently loyal to his Divine Master to do it, I hope Mr. Charles Bradlaugh will set the Christian members of Parliament an example. As I said at the concert last night, nothing could be more admirable or Christian than the speech which Mr. Bradlaugh delivered in the House on Friday. How distressing it is that the advocacy of Christianity in Parliament should be so largely left to one who avows himself an Atheist! All recent events combine to make impartial and clear-sighted spectators certain of one thing, and that is that the British Empire will inevitably fall to pieces unless this Militarism is crushed.

Only last Tuesday there was a most ominous sign, which has attracted surprisingly little attention in this country. In the Canadian Parliament Sir Richard Cartwright formally proposed that the Dominion Government should have power to appoint diplomatic agents to sign commercial treaties with other nations. This means, practically, Canadian Independence. It is a formal proposal to sever the only real tie which unites Canada to the mother country. Practically the sole control which we now exert over Canada is that we control her foreign policy. If that is to cease, Canada is virtually severed from the British Empire. Now

that momentous resolution was defeated only by 94 votes against 66. We may be quite sure that if Canada goes Australia will go also.

The greatest public question before the English people is this, Shall Washington or London be the centre of unity for the English-speaking world? I can quite understand how our kinsmen beyond the seas will say, "We have no quarrel with the Irish race or with Russia; we do not wish to go to war with France or with Germany; and if the mother-country in her old age, still cultivates the military spirit which has filled the world with misery and death, we will not share her bloodguiltiness." As I pointed out at a previous Conference, the British Empire is essentially an empire of peace. Our greatest interest, as Lord Derby once said, is the interest of peace. If the military sentiments advocated by Lord Wolseley prevail in the British Parliament; if we follow the insane and wicked example of the military empires of Europe, plunging more and more into military expenditure and ceaselessly interfering in the affairs of other nations, our peace-loving and industrious children at the ends of the earth will refuse to follow us in the pathway of military folly and devilry. They will prefer to identify themselves with the principles of peace advocated by General Grant and his successors at the White House in

Washington. The real enemies of the unity and of the very existence of the British Empire are the politicians and journalists who favour a military spirit and the principles which lead to war. Those of us who strenuously contend for peace are the best friends and the true supporters of the British Empire.

IX.

NON-INTERVENTION.

“I now imagine that, from the columns of Hercules to the Indian Ocean, I behold the nations of the earth recovering that liberty which they so long had lost ; and that the people of this island are transporting to other countries a plant of more beneficial qualities, and more noble growth, than that which Triptolemus is reported to have carried from region to region ; that they are disseminating the blessings of civilization and freedom among cities, kingdoms, and nations.”—MILTON,

IX.

NON-INTERVENTION.

"In quietness and in confidence shall be your strength."—

ISAIAH xxx. 15.

JUDAH was a little country, situated between two great military empires, Assyria and Egypt, just as Switzerland is situated between France and Germany. At the time to which my text refers there was great fear that Sennacherib, king of Assyria, would invade Judæa. The politicians of Judah were therefore very active in trying to arrange an offensive and defensive alliance with Egypt. At this critical juncture Isaiah issued a political manifesto in favour of rational non-intervention. In the chapter before us, in ever-memorable and ever-useful language, he warns his fellow-countrymen against dangerous entanglements with Egypt, and all other doubtful diplomatic proceedings. He entreats them to remember that the two conditions of national security are quietness and confidence; that is to say, minding their own

business and putting their trust in God, carefully avoiding any interference with the affairs of other people, and relying, not upon military preparations, but upon doing their duty to God and man. The policy which the political prophet Isaiah urged upon his country is the true policy for every country always. It is a great encouragement to me to see so many young men and young women at this Conference, and I would strongly urge them all to read Mr. John Morley's "Life of Richard Cobden," published by Chapman and Hall. A popular edition has been printed for a shilling ; and the young citizens of this country could make no better investment of the first shilling they can save, than in the purchase of that interesting and important book. Richard Cobden was the wisest and most Christian statesman of our time ; and no part of his teaching was of greater importance than the doctrine of non-intervention to which he gave so much publicity. This doctrine has been grossly caricatured by the representatives of militarism ; and my object this afternoon is to vindicate it from the false descriptions of it which abound in newspapers and political speeches. Cobden used to argue that our traditional foreign policy, like our traditional home policy, came down from days of ignorance and brutality ; and that as we had seen occasion to revolutionize our home policy, it was

highly desirable on similar grounds that there should be a revolution in our foreign policy. He reminded his fellow-countrymen of the immense change of opinion and policy at home with respect to the discipline of our prisons, to the treatment of the insane, and to the education of the young ; and as we had entirely repudiated the ferocious methods of our forefathers on these and similar questions we ought with equal thoroughness to repudiate their methods of treating international affairs. As Mr. Morley states, Richard Cobden said, in effect,—

I am an English citizen, and what I am contending for is, that England is to-day so situated in every particular of her domestic and foreign circumstances that by leaving other Governments to settle their own business and fight out their own quarrels, and by attending to the vast and difficult affairs of her own enormous realm and the condition of her people, she will not only be setting the world an example of noble morality which no other nation is so happily free to set, but she will be following the very course which the maintenance of her own greatness most imperatively commands. It is precisely because Great Britain is so strong in resource, in courage, in institutions, in geographical position, that she can, before all other European powers, afford to be moral and to set the example of a mighty nation walking in the paths of justice and peace.

Cobden said, very properly, that no ministry could reduce armaments or expenditure until the English people abandoned the notion that it was

their business to regulate the affairs of the world. "In all my travels," he wrote to Mr. Bright, "three reflections constantly occur to me—How much unnecessary solicitude and alarm England devotes to the affairs of foreign countries; with how little knowledge we enter upon the task of regulating the concerns of other people; and how much better we might employ our energies in improving matters at home." Cobden knew that on this point the opinion of the influential classes was against him, and that many years would elapse before that opinion was changed. I am afraid that national opinion is still intensely heathen and anti-Christian on this question; but those of us who accept the teaching of Isaiah and of Jesus Christ echo the sentiment of Cobden when he added, "I am content to be on this question, as I have been on others, in the minority, and in the minority to remain until I get the majority." As long ago as 1849 Cobden was horrified at the growth of militarism in this country. Writing to a friend, he said:—

I have lying before me a return of all the barracks in the United Kingdom, the date of their erection, size, etc. It is to me one of the most discouraging and humiliating documents I am acquainted with. Almost every considerable town has its barracks. They have nearly all been erected since 1790. Before that date they were hardly known, and were denounced with horror by such men as Chatham, Fox,

etc. By far the most extensive establishments have been erected during the last twenty-five years. I speak of Great Britain. As for Ireland, it is studded all over with barracks like a permanent encampment. I need not enlarge upon the direct moral evils of such places. One fact is enough. Real property always falls in value in the vicinity of barracks. A prison or a cemetery is a preferable neighbour.

Cobden evidently did not share Lord Wolseley's opinion, that a barracks is a school of virtue. In the course of the same correspondence, he says:—

You seem to be puzzled about my notion in favour of international arbitration. Perhaps you have mixed it up with other theories for which I am not prepared. My plan does not embrace a scheme of a congress of nations, or imply a belief in the millennium, or demand your homage to the principles of non-resistance. I simply propose that England should offer to enter into an agreement with other countries—France, for instance—binding them to refer any dispute that may arise to arbitration. I do not mean to refer the matter to another sovereign power, but that each party should appoint plenipotentiaries in the form of commissioners, with a proviso for calling in arbitrators in case they cannot agree. In fact, I wish merely to appoint them to do that before a war which nations always do, virtually, after it. As for the argument that nations will not fulfil their treaties, that would apply to all international engagements. We have many precedents in favour of my plan. One advantage about it is, that it could do no harm, for the worst that could happen would be a resort to the means which has hitherto been the only means of settling international quarrels. Will you think upon the subject and tell me if there is anything impracticable about it.

This quotation shows that non-intervention, in

the mind of Cobden, did not mean "peace at any price"; neither did it mean a slavish and immoral neglect of our international duties. I beg your special attention to this, because the enemies of non-intervention represent the advocates of that policy as desiring that England should withdraw from her proper sphere among the nations of the world, should be absorbed in her own selfish and base material interests, and should neglect her duties to the rest of mankind.

There never was a more unjustifiable misrepresentation of a political doctrine. Nothing in the language or conduct of Cobden justifies that misrepresentation. For example, when Russia invaded Hungary, for the purpose of preventing the Hungarians from enjoying that national self-government which they were on the point of snatching from the despotic hands of Austria, Cobden attended a meeting in the London Tavern for the purpose of protesting against the iniquity of the conduct of Russia. On that occasion Cobden explained that he relied, not upon bullying and brute force, but upon public opinion. He did not believe, that purely moral considerations would invariably check the overbearing impulse of powerful, selfish interests; but, as he pointed out, wars constantly arise, not from the irreconcilable clashing of great interests, but from

mismanaging trifles. The grave and unavoidable occasions of war were very few; and, in the ordinary dealings of nations with one another, when a difficulty arose it was generally about something where external intervention might easily exert a decisive influence. For example, on that particular occasion, in the undecided state of the Czar's mind with respect to the invasion of Hungary, a vigorous expression of English opinion would probably have induced the Czar to keep quiet; and would have secured for Hungary its national freedom a generation earlier than it has actually been achieved.

It was, at any rate, the deliberate conviction of the most illustrious men engaged in the Hungarian struggle, that if Lord Palmerston had made a simple, verbal protest in energetic terms, Russia would never have invaded Hungary. But Lord Palmerston, who was always meddling in the most mischievous manner in the affairs of other countries when he had no right to do so, was disgracefully silent on that occasion. But whether the purely pacific intervention of the British Government would or would not have saved the liberties of Hungary, it was none the less the duty of our Government to intervene for the purpose of strengthening European opinion, both against such lawless invasions, and against the

practice of resorting to war rather than to arbitration for the solution of international difficulties.

About that time, Cobden took up another aspect of the question that has been strangely overlooked by nearly every one else ; and that was, the grave moral responsibility of capitalists with respect to war loans. Nothing in human history has been more disgraceful than the way in which our wealthy men have lent money to the Turkish Government, and to other despotic and immoral Governments in Europe and in South America, for the purpose of buttressing their foul existence. Cobden was emphatically right in asserting that a capitalist is responsible for the way in which he uses his capital. I have known more than one Christian man who lent immense sums of money to the Turkish Government ; and I am thankful to say that they have lost nearly the whole of it. Every man who deliberately lends his money to despotic and wicked Governments is responsible to God for the conduct of those who are enabled by his money to continue their wicked career.

Cobden rendered a further service to humanity by protesting against the existing methods of diplomacy. He denounced the old *régime* of mystification, innuendo, and intrigue. He said that diplomacy ought to be a public and responsible organization. At present, to use his own witty and

epigrammatic language, "diplomacy tells us that the dinner is prepared and eaten, and we, the people, have nothing to do but to digest the consequences." For my part, I hope the day is not far distant when it will be impossible for any Government to commit this country to war until the sense of the people has been taken upon the subject. All the horrible consequences of war come with their full weight upon the masses of the people; and no man, and no body of men, ought to have the power to commit us to war before our wishes are consulted. Cobden was too clear-sighted a man to overlook the intensely military character of the English people. He found a startling evidence of that in the appalling popularity of the Duke of Wellington. Writing in the year after the Great Exhibition in Hyde Park, he said :—

The man who impersonated [the policy of war] more than any other was the Duke of Wellington; and I had the daily opportunity of witnessing, at the Great Exhibition last year, that all other objects of interest sunk to insignificance, even in that collection of the world's wonders, when he made his entry in the Crystal Palace. The frenzy of admiration and enthusiasm which took possession of 100,000 people of all classes at the very announcement of his name was one of the most impressive lessons I ever had of the real tendencies of the English character. . . . The recent demonstration at the death of the Duke was in keeping with what I have described. Now, what does all this imply, but a war-spirit

in the popular mind? As for the claims of the old warrior to popularity, as a statesman they amount to this, that he resisted two reforms, Catholic Emancipation and the Reform Bill, until we were on the verge of rebellion, and yielded at last avowedly only to avoid civil war; and in the third case, Repeal of the Corn Law, he gave in his acquiescence to Peel after his old policy had plunged half of the kingdom into the horrors of plague, pestilence, and famine. No; depend upon it, the world never yet knew so warlike and aggressive a people as the British. I wish to see a map on Mercator's projection published, with a red spot to mark the places on sea and land where bloody battles have been fought by Englishmen. It would be found that, unlike every other people, we have, during seven centuries, been fighting with foreign enemies everywhere except on our own soil. Need another word be said to prove us the most aggressive race under the sun? The Duke's career is no exception to this rule. His victories in India were a page in these bloody annals for which God will exact the retribution from us or our children; and his triumphs on the Continent can never be truly said to have been achieved in defence of our own independence or liberty. His descent upon the Peninsula was made after Nelson had, at the battle of Trafalgar, destroyed Napoleon's power at sea. From that moment we were as safe from molestation in our island home as if we had inhabited another planet; yet from that time till the close of the war we spent four or five hundred millions sterling upon a Continental quarrel. "Oh! but," say the flatterers of our national vain-glorying, "we saved the liberties of Europe." Precious liberties, truly! Look at them, from Cadiz to Moscow! The moral of all this is, that we have to pull against wind and tide in trying to put down the warlike spirit of our countrymen. It must be done by showing them that their energies have been perverted to a disastrous course so far as their interests are concerned. The ruling class has reaped all the glories and emoluments,

while the nation inherits the burdens and responsibility. Our modern history must be re-written.

That last sentence is profoundly true. At the bottom of our infatuations and delusions upon this question is the fact that from the time we begin to read our native language our historians fill our minds with falsehood. At last, however, one real historian has appeared. John Richard Green saw things as they are. He has given us the true history of the people of England. He has taught us that no war in which we have ever taken part has had a permanent influence upon our national development, except the long war with France, and that the effect of that war was wholly evil. Certain privileged classes, and a few interested trades such as the gun-makers in Birmingham, and some London and provincial journalists, are benefited by war; but to the great mass of the people every war is a dead loss and an irreparable calamity.

And now, as I bring to a close this series of Conferences upon the dread subject of War, let me once more remind you that the policy of non-intervention which the friends of peace advocate does not mean a neglect of our international duties. A nation, as well as an individual, must play the noble part of the Good Samaritan. The non-intervention which Richard Cobden and all

his disciples advocate is an active non-intervention—a non-intervention which always leaves room for the most energetic mediation as peacemakers. But if we are to play the Divine part of mediators between the quarrelling nations of the world, our own hands must be clean and our own motives must be above suspicion. Some of the London papers are at this moment furnishing us with a striking illustration of the kind of non-intervention which we advocate, which is totally different from the smug selfishness that interested parties try to identify with it. You will probably have seen a remarkable correspondence which is proceeding between Lord Granville and Admiral Maxse. While Lord Granville has succeeded in rebutting one or two insignificant details in the statement of the Admiral it still remains true, that at the very crisis of the terrible war between France and Germany Mr. Odo Russell, afterward Lord Ampthill, strongly urged the Liberal Government, of which Lord Granville was Foreign Secretary, to mediate between the contending parties in the interests of peace. France was defeated. The most distinguished of French patriots definitely suggested that it would be of great service to their country if our Government could induce Prussia to state her terms of peace. But Lord Granville refused to intervene. Now if

an offer of mediation had done no good it could have done no harm. It would have been regarded by the French as a touching illustration of our affection for them ; we should have proved ourselves to be a friend indeed by attempting a friendly act in their uttermost need ; and such an effort to hasten the restoration of peace could not have been resented by our Prussian allies. But as a matter of fact Admiral Maxse proves that our mediation would have been completely successful. After the war was over, when Lord Ampthill was ambassador at Berlin, the German authorities, consisting of Bismarck, the Crown Prince (afterwards Frederick III.), and Blumenthal, told him that they had expected England would have offered mediation, and that they would have accepted it. Had we intervened, therefore, the siege of Paris would have been raised ; parts of the French territory would have been saved ; thousands of lives would have been spared ; the terrible international hatred between Germany and France, which now constitutes the greatest peril of Europe, would have been to a great extent averted ; and we ourselves should have secured the grateful affection both of France and of Germany, in place of the not unnatural suspicion and irritation with which both countries regard us now. Would it be possible to give a more terrible illustration of the way

in which we have sacrificed the greatest opportunities of rendering high service to mankind by the militarism which has dominated our foreign policy? We have filled the world with blood. Let us try to make some reparation for our enormous crimes. Let us repudiate the ferocious and sanguinary foreign policy of the past. Let us adopt a new foreign policy. We can find it where the wise men of the far East and the simple shepherds of Judæa found it. We can find it in the manger-cradle of Bethlehem. It is this—a foreign policy of peace and goodwill.

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X.

WOMAN'S SPHERE.

God, "in all His works below,
Adapted to the needs of man,
Made love the basis of the plan."

"God be thanked, the meanest of His creatures
Boasts two soul sides, one to face the world with,
One to show a woman when he loves her!"

"For women
There is no good of life but love—but love!
What else looks good is some shade flung from love;
Love gilds it, gives it worth," —BROWNING.

X.

WOMAN'S SPHERE.

"But Moses stood up and helped them, and watered their flock."—EXOD. ii. 17.

MOSES was probably the greatest man that ever lived. He was a prophet, a philosopher, a poet, a statesman, a warrior; and the whole world feels his influence this very day, though he has been buried for thousands of years. Best of all, he was as good as he was great. Now it seems to me that no event in his illustrious life was more characteristic or more beautiful than the little episode in the text, to which perhaps your attention has never previously been directed. After he had been brought up in the palace of Pharaoh, King of Egypt, and had acquired all the learning of Egypt, then the most civilized country in the world: he somewhat impetuously and prematurely took the law into his own hands, intervened on behalf of his down-trodden race, and was consequently obliged to flee for his life. He fled, as we read, into the land of Midian, and sat down

by a well. Now it appears that the priest of Midian had seven daughters and, I presume, no sons. These seven girls came with their father's flock and filled the troughs to water the flock. But after they had taken all the trouble of getting the water into the troughs, and had made all the arrangements, some of the shepherd men of the district came and drove them away in order that they might reap the fruit of the women's industry and water their own flocks. Moses could not tolerate that. He stood up, helped the women, drove the selfish men away, and watered the flock of the seven daughters of the priest of Midian.

Moses was, in some respects, the ideal man ; and this little pastoral incident teaches us that the loftiest and divinest vocation of the ideal man is to stand up and help women against the selfishness of his fellow-men. It was a small matter, but a straw will show which way the wind blows. I know nothing that indicates more emphatically what manner of man Moses was, than this manly intervention on his part to protect the rights of these girls against the rascally shepherds. On grand occasions, when we know that the eyes of all the world are upon us, we are all on our best behaviour, and we try to do what we think will meet with universal approbation. But here was Moses a fugitive in a strange land, where nobody

knew him. But he was so true a man that he could not sit still while those seven girls were being treated cruelly and unjustly by the shepherd men.

Moses in his old age, many years after this, comforted the people who regarded him as their human founder by saying: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me" (Deut. xviii. 15); and all through the ages the children of Israel were waiting for the second Moses, for the Prophet "like unto" him. We know that the prophecy was at last fulfilled in the birth of Christ, who, even more than Moses, was the great Prophet of God and the Ideal Man.

Christ's relations to women were most significant. In the first place, although conscious of His Divine origin and of His immeasurable superiority over all other men, He was conspicuously obedient to His mother; and almost His last word in the very agony of death was with regard to His mother, whom He commended to the protection and love of His most intimate follower. In Christ we have a supreme example of thoughtful and touching return to a mother for those inestimable kindnesses that we receive from her and can receive from no other.

In the second place, it is a very significant fact

that the first great miracle of our Lord was wrought on the occasion of a marriage; and so, as we are reminded in our Marriage Service, He sanctified, as it had never been sanctified before, the holy estate of matrimony. With respect to this relationship His language is very strong. The world had never heard anything like it before He came, and has never since heard anything like it except from Christ and His apostles. This is what He said with respect to the marriage relationship: "A man shall leave his father and mother, and shall cleave to his wife, and the twain shall become one flesh; so that they are no more twain, but one flesh" (St. Matt. xix. 5, 6). This is a declaration that the marriage union is more intimate and more absolute than any other. He declares that the claims of a wife are superior even to those of a father or a mother, and are the very highest of all.

In the third place, Christ was distinguished from many of the great religious teachers of the human race by the fact that all through His life He enjoyed the friendship of pure and noble women.

Lastly, and most significantly of all, such was His tender and manly sympathy for the most degraded and despised of the other sex that He the Son of God and the Son of Man, was called

and rejoiced to be called, the "friend of harlots." So far as we know, no woman ever treated Jesus Christ unkindly, and He never spoke an angry or a bitter word to a woman. In Christ, the Ideal Man, woman once more found that true manliness which Eve found in Adam before the Fall. Thus did Christ teach us by His daily conduct, and by His actual relations to women, how we men ought to treat women.

The true Christian relation of man to woman was stated theologically by St. Paul; and my special object this afternoon is to assist in removing the deadly misinterpretation of St. Paul's teaching which has so long prevailed. All true Christians are indebted to the editor of *The Pall Mall Gazette* for the remarkable article recently published in that newspaper upon this subject. The author, who I think must have been the editor, taught substantially what I am about to say. It is an article which I hope many of you read, and I trust it will be republished. The final relation of man to woman is, of course, the marriage relation; first, because that is a voluntary and therefore a supremely responsible relation, and secondly because it is a relation out of which all other relations grow. When we have understood and accepted the ideal Christian marriage relation, we shall have no difficulty whatever in

determining "woman's sphere"; we shall have no difficulty, in fact, in solving every aspect of the woman question.

Now, what is the Christian ideal of the marriage relation? We are taught in two very plain and glorious passages in the writings of St. Paul. In the First Epistle to the Corinthians (xi. 3) we read: "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." In the Epistle to the Ephesians (v. 23) we read: "The husband is the head of the wife, as Christ also is the head of the Church." This, then, is the Christian doctrine of the marriage relation—that man bears the same relation to woman that Christ bears to the Church. And I beg you to weigh this well, for much is wrapped in it, much that you do not anticipate. Man bears the same relation to woman—so Christ taught—that Christ Himself bears to the Church. Now, what is the practical application of that truth to life and conduct? St. Paul himself applies it in a subsequent verse: "Husbands, love your wives, even as Christ also loved the Church, and gave Himself up for it" (Eph. v. 25). I dare say that we men have been taught, and are more or less familiar with the fact, that we ought to love our wives. But probably very few of us have ever realized that a Christian is bound to love

his wife even as Christ loves the Church. I fear there are very few Christians who have so grasped the solemnity of marriage as to realize that they bear the same relation to their wives that Christ bears to the Church. Try, though it is impossible to succeed fully, try to fathom the depth of that great love which is held up as an illustration of the love with which we should cherish our wives. I know nothing in all human affairs more deplorable and more dreadful than the insane levity with which both men and women are apt to regard marriage relations. The frivolous conversation of most who approach this subject is an awful revelation of human wickedness and human stupidity. Any one who for a single moment realizes the truth that is now set before us in the presence and in the name of God, will realize how awful, how Divine is the responsibility of the man who enters into the holy estate of matrimony. But while in some feeble way we may have realized that every husband should love his wife even as Christ loved the Church, I greatly fear that few of us have dwelt upon the precise way in which Christ proved His love to the Church; for that is the precise way in which man is to prove his love to woman; and that is the great point of the article that appeared in *The Pall Mall Gazette*.

Do not forget the last portion of this all-import-

ant command, upon which the very foundation of human society rests: "Husbands, love your wives, even as Christ also loved the Church, and *gave Himself up for it.*" We know what Christ did in the greatness of His love to the Church, what sacrifices He made, how He stooped to the lowest depths in order to lift up the Church to His own height. If I am to be "subject to Christ," as we are told the wife is to be "subject to her husband," what does it mean? Am I to be subject to Christ in order that I may be kept in an inferior position? in order that the sphere of my activity may be limited? in order that I may be sacrificed at every turn to Christ's selfish convenience and to Christ's supposed interest? Quite the contrary. We all know that it is for an exactly opposite reason. Jesus Christ emptied Himself of all His initial superiority, and stooped down in order to lift me up to His throne and to His joy. The great love of Jesus Christ to me is never satisfied until I share all His glory. Listen to His own words addressed to Christians: "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. I will give to him to sit down with Me in My throne" (Rev. iii. 20, 21). In like manner it follows, though for obvious selfish reasons we may have been very slow to draw the inevitable conclusion, that the Christ-like mis-

sion of man is to lift up woman to his own throne, to his own glory, and to his own joy; to share all he has with her, and not in his insolence and pride to dictate to her any limitation of activity or any inferiority of sphere. Christ never did that, and the man who does that is anti-Christian.

In all lands where the influence of Jesus Christ is unfelt, woman is degraded. Man rules over her with selfish tyranny. There is nothing that distinguishes a country in which the influence of Jesus Christ is felt from a heathen country so much as the revolutionary change in the position of woman. I was much struck by a conversation that my colleague, Dr. Lunn, had with me the other day with respect to a very enlightened and distinguished native whose acquaintance he formed when he was in India. This native, who had seen something of a Christian home as it exists in the family of a missionary, was bitterly regretting that they had no trace of that relation between man and woman in Hindu society. The fact is that a *home* is the peculiar product of Christianity. It is difficult for any one who has not been in Asia to understand how degraded is the position which woman occupies in countries where the power of Christ has not been felt. The work of emancipating woman from the tyranny of masculine selfishness has been only very imperfectly

done even in Europe ; and the mission of the Christ-like man is, as St. Paul teaches us, to lift up woman to his own level, to share all he has with woman, even as Christ shares all He has with us. Remember that the Christian shares not only the joy, but as Christ Himself said with His own lips, "the throne" of his Saviour ; and in due time as the purposes of Christ are fulfilled woman will share all that man has as fully as the Christian is invited to share all that Christ has. So that when persons talk about woman's sphere—and I apologize for using the phrase even as a title for my address, for it seems to imply some inferiority or some limitation—the only possible answer that any one can give who understands either the love of Christ or the teaching of St. Paul is, that woman's sphere is man's sphere, and that whatever it is right for man to do, it is right for woman to do.

Of course, her inferior physical strength should be spared the severer forms of physical toil. But that same argument would obviously apply to any man who did not happen to be fit for the work of a navy. It is clear that some men are physically weaker than others, and are not fitted for great physical labour. In the goodness of God, the evolution of human society is ever in a direction in which differences of physical strength become

of less and less importance. Any one who has watched the larger effect of the discovery of modern machinery will be consoled, amid a great deal of regret that he may share with Ruskin, by the fact that the ultimate tendency of machinery is to do for the human race the mechanical and laborious work which has hitherto been done by human hands. In this way there can be no doubt that the tendency of machinery is to take over that laborious physical work for which women are obviously unfit. So far as I know, there is only one masculine occupation for which a woman is absolutely unfit, and that is war. But then war is of the devil and ought to cease. The very fact that it would be outrageous for women to imitate the ancient Amazons and engage in war, is only one additional reason why the insanity and wickedness of war should come to an end as soon as possible. In fact, I do not know a better ethical maxim than this—whatever is wrong for woman is wrong for man. God forbid that I should ever do anything which it would not be right for a woman to do. If men are doing anything that women ought not to do, so much the more shame for men.

The manly ideal, be sure of it (and I am thankful that there are a number of young men listening to me now), is found in that lovely

incident in the life of Moses when he stood up, like the brave fellow he was, to help the seven daughters of the priest of Midian against the vulgar and selfish shepherds. I am afraid there are some of the descendants of those shepherds in London to-day. I am afraid that in all ages we have been in great danger of allowing women to make all sorts of efforts, and then have selfishly reaped the whole benefit ourselves.

There has been one magnificent improvement in the law to prevent oppressions of that sort in the form of the Married Women's Property Acts, by which the woman retains, even after she is married, the property that legitimately belongs to her. But we could not have had a more astounding evidence of the way in which the sentiments of those shepherds of Midian prevailed in both Houses of Parliament until quite recently, than the fact that, until those Acts became law, a husband was justified in selling all his wife's property. Many a drunken brute who never did a stroke of honest work lived upon the industry of his wife, and she had no protection whatever. That has all passed. There has been a great revolution, for which we have been indebted to both the great political parties. Happily it was never made a matter of party strife. I would that all these moral issues might be similarly settled without

any appeal to party passion. But it took a great deal of patient education during thirty years to reconcile our very conservative lawyers to the idea that this change might be made without destroying the foundations of human society. As a matter of fact, we are no worse off than we were before ; on the contrary we are a great deal better off.

I have laid down, on the authority of the Word of God, the principle which should influence us in our treatment of women. Some people who have not studied this question carefully may say that whatever grievances woman as woman may have had in the past, she has none now, especially in this country. I am sorry to say that they have not all been removed. There are still in existence a number of harsh laws which are entirely inconsistent with the teaching of Jesus Christ. I have no time to enumerate them this afternoon. I reserve that for another occasion, when I will bring the existing laws on this subject to the test of the teaching of St. Paul. I close now by mentioning a beautiful incident that has happened within the last few days in connection with this Mission, and I humbly trust in part as the result of the teaching of this Mission ; and which illustrates in quite another way, and in a very important way, true manliness. A young man

connected with the musical department of this Mission had taken his sister to a train late at night. As he was returning alone, he was accosted by a poor girl in the street. Instead of insulting her or passing her by, he spoke kindly to her, and took her to her residence. He mentioned the matter to three other young men in the same house of business; they communicated with her parents in the country; and at their own expense sent her home to her father and mother. I thank God that there are many young men in the West-end of London who are true men. That is the way to treat any sisters of yours whom you may meet after some scoundrels on the high road to hell have been treading them under foot. I hope that every young man who hears me now will be as manly as those young men were; will always imitate Jesus Christ in befriending the most defenceless and friendless of women; and will join with all true men in treating with the utmost scorn and indignation the foulest, the basest, the most contemptible of our own sex—those who take advantage of starving women for their own base gratification. The time has come when every man must scout such conduct as the deadliest insult to his own sex. Why there are some young rascals in houses of business, in clubs and elsewhere, who actually boast of their infamies!

Young men! I hope that if any child of hell dares to make such a boast in the presence of any of you, you will pour upon him the righteous scorn of God, so that he shall at least be driven to silence, and never again dare to speak in the presence of any other man of that which is too shameful even to be imagined. The time has come for true manliness.

XI.

WOMAN'S WRONGS.

“Yet in the long years liker must they grow ;
The man be more of woman, she of man ;

* * * * *

Till at last she set herself to man,
Like perfect music unto noble words ;
And so these twain, upon the skirts of Time,
Sit side by side, full summ'd in all their powers,
Dispensing harvest, sowing the To-be,
Self-reverent each and reverencing each,
Distinct in individualities,
But like each other ev'n as those who love,
Then comes the statelier Eden back to men :
Then reign the world's great bridals, chaste and calm :
Then springs the crowning race of humankind.
May these things be ! ”

—TENNYSON.

XI.

WOMAN'S WRONGS.

"Husbands, love your wives, even as Christ also loved the Church, and gave Himself up for it, that He might sanctify it."—EPHESIANS v. 25.

A FORTNIGHT ago I discussed with you a question which is demanding with ever increasing urgency the attention of thoughtful Christians—"Woman's Sphere." I then reminded you that although we had in our Saviour's treatment of women an illustration of the ideal conduct of the ideal man, yet it was reserved for St. Paul, as one of the inspired theologians of the Church, to formulate for us the doctrine of woman's sphere. And that doctrine is clearly expressed in his first letter to the Corinthians, chapter xi., verse 3, where he says: "I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." That is a very remarkable arrangement—the woman, the man, Christ, God: the woman bears

the same relation to the man that the man bears to Christ, and that Christ bears to God. Or to reverse it (for all things are reciprocal)—God bears the same relation to Christ that Christ bears to the man, and that the man bears to the woman. This, of course, is a relation of love.

In the passage now before us St. Paul teaches us with what kind of love man should regard woman. "Husbands, love your wives, even as Christ also loved the Church." The kind of love with which man should regard woman is the kind of love with which Christ regards the Church. Then St. Paul goes on to describe what kind of love that is—"even as Christ also loved the Church, and gave Himself up for it, that He might sanctify it." "Gave Himself up for it,"—therefore it is unselfish; that "He might sanctify it,"—therefore it is holy. He gave Himself up for it, "emptied Himself," as I reminded you a fortnight ago, of all His initial superiority, in order that the Church might share with Him all He had. He gave Himself up for it in the most absolutely unselfish manner. And this is always the test by which true love may be distinguished from everything that goes by the name of love; for a great deal of what is called love is nothing in the world except base and cowardly lust. All true love is absolutely unselfish, is entirely Christ-like, and its

object is similar to the object which inspired Christ—"that He might sanctify it." The object of all true love of man to woman is that man may sanctify her.

Now by the mouth of His inspired Apostle St. Paul Christ tells us that we men must treat women as He treats the Church; in other words that man must share with woman all his happiness and all his authority. And so we reach the startling conclusion—which, however, is clearly enough taught in the passage I read from the first letter to the Corinthians—that the great mission of man is to sanctify and exalt woman. Therefore we read later, in the same eleventh chapter, the following remarkable sentence, which probably some of you have never noticed, and yet there is nothing in Scripture more noteworthy: "Man is the glory of God, and the woman is the glory of man" (1 Cor. xi. 7). In what sense, let me ask, is man the glory of God? In this sense: that notwithstanding all his helplessness, God has shown forth in man and in the salvation of man the glory of His unselfish love. God in Christ has condescended to man's low estate, and has lifted him up to His own joy and to His own throne. The glory of God consists, not in asserting His natural superiority over man, and in trampling upon him for His own selfish advantage; but in laying aside

all His initial superiority and advantage in order that man may to the uttermost share all that He Himself has. Woman is in like manner to be the glory of man. The very helplessness of woman, the truly awful influence which man exerts over woman, constitutes man's Christ-like opportunity to sanctify her, to raise her in all things to his own level.

I need scarcely remind you to-day how fearfully man in time past has abused his power over woman. In all ages and in all lands woman is helpless in man's presence. He has an awful influence over her—what shall I call it? mesmeric, magnetic, so that she is unable to resist him. And what has man done with the ignorance and the helplessness of woman? What use has he made of his inevitable attractiveness for her? What has he done everywhere, and especially in this West-end of London? He has dragged her down to the gates of hell. Be sure that the man who is guilty of that awful sin, who thus more grossly and directly than in any other way violates his great mission on earth, is the man who of all others is going to the lowest depths of hell. I know of no achievement of the devil that is more indicative of his consummate wisdom and craft than the fact that he has persuaded a great many men and a great many women too, who have the

impudence to call themselves respectable, that this particular offence on the part of man is a comparatively venial one, and is no reason why he should be excluded from Society or Parliament, or even from the judicial bench ; that it is indeed a deadly offence on the part of a woman, but on the part of a man comparatively trifling ! Every one who holds that opinion is a more deadly enemy of Jesus Christ and Almighty God than any Atheist who ever breathed. The very fact that so few of you cheer that statement proves to me that many of you are still under the influence of the diabolical doctrine I denounce. But, blessed be God ! you shall be emancipated from the power of the devil upon this subject ; for what man could not do woman is doing. When there was not a man capable of so divine an exploit, God inspired Josephine E. Butler to begin the reformation. I beg you to remember that, although according to the laws of England and the dastardly custom of Society, especially in the West-end of London, this supreme violation of the awful power of man over the helplessness of woman is still a venial offence ; it is by the teaching in this Book you will be judged on the Day of Judgment. It is one of the most deadly of all sins. I know that emperors, and kings, and princes, and the wealthiest and most exalted on the earth have set a fearful

example. But all who are guilty of this iniquity, however exalted, unless they repent, will go to the lowest depths of hell. No emperor or prince who has been guilty of personal immorality will be excused at the Judgment-seat of Jesus Christ because he is an emperor or a prince. It is as great an offence on the part of a titled or wealthy man as it is on the part of a crossing-sweeper. The way in which Society has drawn distinctions in this matter between different classes of society is outrageous beyond description.

Let me remind you in the teeth of this abominable doctrine which has filled the world with misery and with bloodshed too, that the great mission, the great opportunity of man is to exalt woman. Every man must be judged by his opinion of women; and every nation must be judged by its treatment of women. That is the true test of our rise or fall in the moral scale. Socrates, when he returned to Athens after having been absent from his native city, was accustomed to ask a very wise question. He would say to his friends, "What sort of young men have you in the city now?" judging with profound wisdom that the characters of the law-givers and of the State might be judged from the characters of the young men. But there is a better and more searching question even than that which Socrates

asked. The question which Christ would ask in every city and in every nation is this: "What sort of young women have you now?" As I walked along Shaftesbury Avenue a few minutes ago I saw young women of the most degraded type, exhibiting in their attire and in their conduct everything that was not womanly. And if you walked along Piccadilly at midnight you would have a yet more awful revelation of the extent to which heathenism still prevails in England. There is no better test than this of the real character of this nation and of her citizens. Every man must be judged by his opinion of women; and every nation must be judged by its laws in relation to women. Let us thus judge our own nation now. From this point of view what is to be said about the laws of England at present? Women as such have great legal wrongs. I say women as such; I am not referring to any wrongs which they share with men, or which they share with children, but wrongs that arise exclusively from the fact that men monopolize the legislature of this country, and have never done their duty to women. The legal wrongs of women may be summed up under seven heads.

In the first place, and in some respects worst of all, the marriage law does not enforce the same moral standard upon both sexes. You are, doubt-

less, aware that by the law of the land at this moment infidelity on the part of the husband is not in itself a sufficient cause for divorce. It is on the part of the woman, but not on the part of the man. On the part of the man there must also be personal cruelty. It is impossible to deal with any of the fundamental principles of human society until we admit that what is wrong for a woman is wrong for a man, and that what is unpardonable on the part of a woman is unpardonable on the part of a man. So long as the law to which I now refer continues unrepealed this is a heathen country; for with respect to the most fundamental of all issues, you blasphemously contradict God and place yourselves on the side of the devil.

Secondly, women as such have very great wrongs with respect to the custody and guardianship of children. It has been said by a great friend of God and of women, with as much bitterness as truth, that, so far as the law of England is concerned, it is apparently the opinion of members of both Houses of Parliament, that all children have only one parent: that illegitimate children have only one parent—namely, a mother; and that legitimate children have only one parent—namely, a father. With respect to the question of illegitimacy, I will only say that, although we have had recently some modification of the law,

especially with a view to making soldiers responsible for their children, yet the modification is very imperfect and very unsatisfactory. Even now the law puts all sorts of monstrous difficulties in the way of compelling both soldiers and civilians to keep their natural children. But even with respect to legitimate children, most of those whom I now address coming as you do from Christian homes, will probably be very much astonished at what I am about to say. All Englishmen, blessed be God! are not so wicked as their laws, and do not take advantage of their legal rights. At the same time, the law is the only moral code for the selfish and degraded; and in all sorts of ways it exerts an enormous influence over all men.

With respect to the rights of wives to their own children, some of you will be surprised to hear that in England the husband alone has the power to direct their education, to decide in what religion they are to be instructed, to apprentice them to any trade without the mother's consent, and to take their earnings. He can say where and with whom they shall reside; and he can not only take them from their mother when they are infants, but can send them to a foreign country if he think fit. In no case has the mother any remedy unless she is rich enough to invoke the aid of the Court of Chancery; and then the Court will help her only

if she can prove, first, that the children have suffered serious physical and moral injury from the conduct of their father; and, secondly, that the conduct of the father has been such as to entitle her to a separation. Though the law gives all the power to the father alone, the mother is bound by law to maintain her children out of her own earnings if for any cause the father fails to do so. She cannot directly compel him to support his children. In this respect she is worse off than the mother of illegitimate children; and it is not until she goes into the workhouse that the Poor Law Guardians interfere, and compel the father to pay for the maintenance of his family through an order from a magistrate. If he disobeys this order he can be sent to prison; but in no case is he obliged to give more than a pauper's allowance for his children, however rich he may be.

It is not only during the lifetime of the father that the custody of the children is entirely left to him. Even after his death he has more power over them than the living mother. He may appoint any person as a guardian without consulting his wife, and this guardian exercises complete control over the religion and education of the children. If a man die intestate, or omit in his will to appoint guardians for his children, the mother does not even then necessarily become

the legal guardian. The husband's male relatives may come forward as his representatives and claim the guardianship of the children. The woman has no similar rights in the case of her death. She cannot appoint guardians to fill her place in case her husband marries again. A woman must remember that no promise made by a man is binding, even though marriage is conditional upon that promise. He may break every promise with regard to his children, and the law will sanction his conduct. There are many men who would not take advantage of this legal impunity, but no man ought to have power to take advantage of it.

In the third place, women as such have great wrongs with respect to education. The iniquitous law of primogeniture and entail (which so far as I can make out, nobody defends at this time of day) bore, of course, very hardly upon the younger sons ; but it bore yet more hardly upon all the girls of the family. And the example set in the highest social positions has greatly affected the conduct of parents when there has been landed property to leave to their children. Until quite recently the education of girls was grossly neglected ; and in every way they were sacrificed to their brothers. I am happy to say that the Primary Education Act really thinks it is quite as impor-

tant to educate a girl as a boy ; so that the children of the poor, as far as the elements of education are concerned, are treated fairly. Anybody who knows anything about the schools of this country is well aware that nearly all the vast educational endowments have been appropriated for the benefit of boys ; and it is only quite lately that women have been permitted in any degree to share in University education. I am proud of the fact that I had the privilege of joining with others in throwing open the University of London for women to compete for every degree for which they thought fit to enter. The Universities of Oxford and Cambridge are still in mediæval darkness. They have been obliged to tolerate the existence of a few educated girls in their neighbourhood ; but even now they refuse to give them legitimate evidence of their academic success. Let me remind you that it is all nonsense to say a woman need not be educated because every woman is sure to be married. We have in this country nearly a million more women than men. There are hundreds of thousands of women dependent upon their own exertions. So far as early education can enable a girl to make her own way when she is unhappily obliged to do so, she is as much entitled to that education as a boy.

In the fourth place, the law is very iniquitous

with respect to the devolution of property when there is no will. Let us see how the personal property of an intestate is distributed. If a man dies intestate, one-third of the property goes to the wife and the rest to his children. That is not so bad, although for my own part I should prefer the whole of it going to my wife in the first instance, that she might dispose of it to the children as she thought best. But if he has no children, one-half goes to the wife and the other half to other relations. What iniquitous folly! Suppose a man has a second or third cousin, what right has that cousin to this property? But mark the other side of it. The poor wife does get a part, I admit: but if a woman dies intestate, what then? Does her husband get only one-third of it, and do her relations get the rest of it? No: the whole of it goes to her husband. Is that justice? Not only so, but her children get nothing! And, in case she has no children, her other relations get nothing! Sometimes the greatest anomalies may arise. A lawyer mentions the case of a woman who married twice and died without a will. In that case her children by her first husband were actually dependent upon their stepfather's generosity. And the same inequitable principle runs through the distribution of all property. To give another illustration: if a single

man or a single woman die with a father and mother living, the father gets all the money and the mother gets nothing. And yet there are conceivable cases where the father has treated the mother badly and where it would be a great advantage to the mother to have something in her own right. This illustrates the systematic way in which our law-makers have neglected the rights of women.

The fifth point is one about which I have no doubt there will be some difference of opinion, but I am bound to mention it. It is one which a great many women feel deeply, and that is the question of taxation. Women have to pay taxes, but they have no political votes. This was felt at one time to be so unjust that when the income-tax was originally enforced, the income-tax collectors did not call upon the women who were otherwise liable to pay that tax. But they got over that little difficulty long ago, and every woman is now obliged to pay taxes as well as men. It used to be a principle that taxation without representation is tyranny; but it appears that this principle applies only to men, and is not true in the case of women. It was said that all municipal government would be ruined as soon as women had the vote. But I have not heard of any great catastrophe occurring as the result of women voting

for local government everywhere. With respect to the larger issue of Parliamentary votes, there are as you know numerous objections. In the first place the great objection is this—that if there is a war men have to do the fighting, and therefore women ought not to have any voice in it. Well, there is a very short way out of that difficulty; and that would be to give up wars altogether. Because men are guilty of all sorts of unnecessary crimes, that does not justify them in depriving women of what is their due, on the preposterous plea that women are incapable of criminal conduct in the same degree. But even while wars continue I am not prepared to admit that the burden does fall more upon man than upon woman. I think standing armies have been a greater curse to woman than to man; and I doubt whether the men of any country have the right to plunge that country into bloodshed without consulting the women. I venture to hope that the voice of woman, although she is supposed to admire a soldier's uniform very much, will be on the side of peace.

Again, we are told there is a great practical difficulty, because women are in a great majority here; and that consequently some day on some grave issue a majority of women might carry a vote that the majority of men would not like.

After all, that is a local question. Women are not in a majority everywhere ; and they would not have been in a majority here, had not our system of land tenure for a thousand years sacrificed the many to the few, and driven much of our manhood to the ends of the earth. You have only to alter your landed system in order to do away with that particular inequality. I am sorry to say that some argue against admitting women to the franchise on the ground that all women are Conservatives. When those gentlemen were anxious to admit the working-classes to the franchise, they did not think much of the Conservative argument that working-men were Liberals. That is an argument which ought never to be so much as named amongst us. Again, we are told that a great difficulty arises from the fact that women are very much under the influence of parsons ; to which I think the woman's reply is complete—that men are very much under the influence of publicans ; and of the two I prefer the parsons.

A sixth wrong is with respect to the regulations of various trades. You know that the medical profession, for example, and the legal profession have put all sorts of difficulties in the way of women. I am afraid that some of the Factory Acts bear very hardly upon women. It is a scandalous thing that women should to so great an

extent be so badly paid for what they do. I hold that if a woman does anything as well as a man does it, she ought to be paid as much. This is a matter of great importance. We all know to what an extent starvation wages are the cause of social immorality; and we, as Christian men, must wage relentless war against such wages. I think that the wages paid to match-makers and also to mantle-makers, to mention only two trades in which women are engaged in this city, are outrageous; and if the law cannot do anything, at any rate public opinion can.

Lastly, and in some respects most seriously of all, women as women suffer fearfully from the fact that the laws of this country are so much more severe in repressing crimes against property than in repressing crimes against the person. As men possess most of the property and women are physically weak, women suffer peculiarly and extremely from the comparative levity with which wrongs against the human body are still regarded in England. A man was charged with throwing his wife down a flight of twenty-four stairs; he was fined £1, or ten days' hard labour. But a decent-looking woman, described as a seamstress, who stole some cotton, was sentenced to six months' hard labour without the option of a fine. You may fling your wife down four-and-twenty

stairs and then escape punishment by just handing over £1 ; but if you are a starving seamstress, and steal a bit of cotton, you will get six months' hard labour. Again, Richard Manning was convicted at Southwark of cruelly ill-treating his wife immediately after she had been delivered of a child. She, at the peril of life, crawled along the floor of her room and got on to the stairs to escape from him. That husband was sentenced to four months' hard labour. About the same time a man was brought before another Court, charged with stealing five silver spoons. The man who, under the dreadful circumstances I have named, nearly killed his wife, was sentenced to four months' hard labour, while the man who stole five spoons was sent to penal servitude for seven years ! Thus do we teach the poor that it is exactly twenty-one times more wicked to steal five silver spoons than almost to kill your wife, the mother of your newborn babe. That is the kind of law which exists to-day, and which is enforced by our judges. Have women no wrongs ?

XII.

NO RESURRECTION: NO CHRISTIANITY.

"IF we would learn what St. Paul held to be the essence of the Gospel, we must ask ourselves what is the significance of such phrases as 'I desire you in the heart of Jesus Christ,' 'To me to live is Christ,' 'That I may know the power of Christ's resurrection,' 'I have all strength in Christ that giveth me power.' Though the Gospel is capable of doctrinal exposition, though it is eminently fertile in moral results, yet its substance is neither a dogmatic system nor an ethical code, but a Person and a Life."—BISHOP LIGHTFOOT.

XII.

NO RESURRECTION: NO CHRISTIANITY.

"If Christ hath not been raised, then is our preaching vain, your faith also is vain."—I COR. xv. 14.

THIS is Easter Day, the Day of Days in the Christian year; and I desire on this great day, which commemorates the Resurrection of our Lord, to point out the vital importance of His Resurrection in the Christianity of St. Paul. The Christianity of St. Paul is the only Christianity of the slightest value or importance. Many attempts are made in our own day to retain the ethics of Christianity without the Facts out of which the ethics grow, and from which they draw all their nourishment. But no Christianity is worth a thought except the original Christianity, the Christianity which overcame the Roman Empire. Now St. Paul says, that if Christ did not rise every Christian minister is an impostor; and the Christian religion is the most gigantic swindle

ever imposed upon the human race. If Christ did not rise, the Christian Church is a deadly delusion and a dismal failure ; away with it from the earth. So said St. Paul in the text ; so say we.

This being St. Paul's view of Christianity, it is clear in the first place that St. Paul did not regard Christ as being essentially a great moral teacher, like Confucius or Socrates. If Christ had been simply a great moral teacher, His Resurrection would not have been the fundamental fact on which the Faith rests. The moral teaching of Confucius in China and of Socrates in Greece did not at all depend upon what happened to those great men after their death ; and if Christ had been simply like each of them a great moral teacher, His Resurrection would not have been a vital necessity.

Again, it is equally clear on similar grounds that St. Paul did not regard Christ supremely as one who set a lovely moral example, like Buddha or Zoroaster. The Resurrection is not essential to a moral example. If Buddha and Zoroaster perished for ever at their death, the moral beauty of their human example would not be dimmed.

In the third place, it is evident from the text that St. Paul did not regard Christ primarily as a prophet who revealed the will of God like the

Chinese Laou-Tze or the Arabian Mahomet. The prophetic office which Laou-Tze and Mahomet were supposed to fill did not require their resurrection from the dead. The teaching of Mahomet was written in the Koran; the teaching of Laou-Tze was written in the Taou-tih-king; and neither of these great teachers needed to rise from the dead in order to complete his supposed revelation. In like manner, the prophetic teaching of Christ is embodied in the New Testament; and if He were no more than a prophet, His Resurrection would not be essential to the acceptance of Christianity.

We may go one step further, and say that even if the main object of our Lord was to die for our sins, His Resurrection was not a *sine quâ non*. If His great work was simply to avert the wrath of Divine Righteousness by bearing the burden of our guilt, that was done in Gethsemane and on Golgotha. He Himself said, "It is finished," and the atoning work was finished. "He bare our sins in His body upon the tree" (1 Pet. ii. 24).

This atoning service to mankind was indeed a unique service. By no effort, however strained, can there be found a parallel to this in the career of Confucius, or Socrates, or Buddha, or Zoroaster, or Laou-Tze, or Mahomet. When we say, Christ was a great moral teacher, the Chinese in the far East reply, "So was Confucius," and the devotees

of classic learning in the West reply, "So was Socrates." When we say, Christ was a great moral example, the Hindus reply, "So was Buddha," and the Parsees reply, "So was Zoroaster." When we say, Christ revealed the will of God, the Chinese reply, "So did Laou-Tze," and the Arabs reply, "So did Mahomet." But when we say, "Christ died, the just for the unjust, that He might bring us to God," there is no answer. No voice is heard now in Europe, in Asia, in Africa, or in America, claiming a like glory for any other. When Moses wrought great wonders in the presence of Pharaoh, the magicians of the Egyptian Court imitated in some way the first and the second of his miracles; but after that their resources utterly failed, and they could imitate him no more. The great teachers whom I have named in some way imitated some of the services rendered by Christ to mankind; but when He died for the sins of men their power of imitation ceased. Let me put this important fact in another form. When Jesus Christ set out upon His great career of mercy and salvation, He was accompanied by the other six great religious teachers of the human race whom I have named to-night. But at the end of the first stage of that journey Confucius and Socrates fell aside. At the end of the second stage Buddha and Zoroaster fell aside. At the

end of the third stage Laou-Tze and Mahomet fell aside. In the fourth stage of the journey, in which as the Lamb of God He bore all the sins of all mankind, He had no companion. Then He might have quoted the language of Isaiah, "I have trodden the wine-press alone, and of the peoples there was no man with me" (Isa. lxiii. 3). That was the loneliness of Christ to which my colleague Mr. Pearse referred on Good Friday, taking as his text the words of the prophetic psalm, "Lover and friend hast Thou put far from me, and mine acquaintance into darkness" (Psalm lxxxviii. 18). It is necessary to emphasize this in an age of Comparative Religions, in order to exhibit the immeasurable superiority of the true Faith.

But even this is not all. The greatest of other religious teachers, as we have seen, fall away from Christ when He enters upon the fourth stage of His career. But my special object to-night is to remind you that there is a fifth stage, and that this is even more unique than the fourth. Some men may argue and have argued, that others as well as Christ have given up their lives as patriots, as martyrs for the truth, as friends of the human race. Socrates drank the fatal hemlock. John Brown died for the African slaves. The comparison indeed is misleading, because no man except Christ ever took upon himself the sins of the

human race. But whatever faint and remote resemblance might be found between the self-sacrificing death of others and of Christ, the fifth service which Christ rendered and which I have yet to name is absolutely unparalleled, unimagined, and unapproachable. And it is to this especially that St. Paul refers in the text when he declares in the strongest possible terms that if Christ did not rise from the dead, Christianity in the only sense in which he or any of his brother apostles understood it, was a dream and a delusion. He was thinking of the cardinal and fundamental fact that Jesus Christ rose from the dead in order to share His Resurrection Life with us. He Himself referring to this unique peculiarity and glory of the Christian religion said, shortly before His death: "I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth Me no more; but ye behold Me: because I live, ye shall live also. In that day ye shall know that I am in My Father, and ye in Me, and I in you" (John xiv. 18-20).

As real Christianity consists of a real living union between Jesus Christ and a converted man, Christianity is impossible unless Christ is now alive. St. John in his first epistle puts the Gospel in a nutshell, and sums up the whole teaching of Christianity in the following words: "The witness

is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life" (1 John v. 11, 12). You will remember that our Lord illustrated this fundamental fact from the vine, when He said: "I am the vine, ye are the branches." The true Christian is as truly united to Jesus Christ as the vine-branch is united to the vine, and as truly receives his life from Christ as the branch receives its life in living sap from the vine. It would be useless to graft a branch into a dead vine. It is equally impossible to graft a living man into a dead Christ. Our Lord, referring to the same thing, says: "Verily, verily, I say unto you"—and you know it was His characteristic habit to preface statements of unusual importance with the phrase, "Verily, verily, I say unto you"—"Except ye eat the flesh of the Son of Man, and drink His blood, ye have not life in yourselves" (John vi. 53). He, and He only, is a true Christian who eats the living flesh and drinks the living blood of Jesus Christ; and who can say, as St. Paul said—not in a figurative or metaphorical sense, but as the expression of a literal psychological fact—"I live; and yet no longer I, but Christ liveth in me" (Gal. ii. 20).

We cannot emphasize this central truth of Christianity too much. It is invariably and inevitably

ignored by unbelievers. The ladies and gentlemen who in periodical literature and works of fiction and more serious productions attack Christianity, evidently have not the remotest conception that this is what a Christian means by Christianity. They always argue as though Christianity were a matter of opinion, whereas to the true Christian it is invariably a matter of vital experience. We do not suppose, we know as a part of our truest and deepest self-consciousness, that Christ lives in us, and that we live in Christ. This great Easter truth is the very essence of the good news of the Gospel, for it brings the Christian ideal within the range of practical conduct. If Christ had merely taught us higher ethical conduct than had ever been taught before, His teaching would be of no use to us. It would only satisfy intellectual curiosity without affording any moral relief. If Christ had merely set us a perfect example of unselfishness it would have been worse than useless; for in our own strength and with our own natural moral resources we should have been quite incapable of imitating Him. What is the use of mocking me with an unattainable ideal? If Christ had merely revealed to us the will of God it would have been an impotent revelation, for a command which you cannot obey is equally absurd and irritating. If Christ had merely made

an atonement for our sins and merely offered us forgiveness, it would have been of no use to us. What is the use of forgiving my sins if I am to live in the same condition of moral helplessness as before? I shall begin at once to sin again ; and my last state will be worse than my first. But, blessed be God ! Christ came, not only to do all these things, but to do one thing more ; which makes all these services a blessing instead of a mockery, and which distinguishes Him for ever from every other saviour of human society. He Himself said, in ever-memorable and glorious words, " I came that they may have life, and may have it abundantly " (St. John x. 10). He offers not only to forgive our sins, but also to renew our natures, so that when we are forgiven we shall not be under a miserable necessity of sinking again into the depths of sin. He comes not merely to forgive us, but also to change us so radically that old things pass away, all things become new, and in the strong but literally correct language of St. Paul we become " a new creation " (2 Cor. v. 17). He tells us, in fact, that it is our great privilege to imitate Him, to be like Him, to lead the kind of life He led. And He makes this possible by dwelling in our hearts, and doing for us and in us and through us what we could never do by our own efforts. Therefore, no one in this congrega-

tion need despair. However wicked you are, however ignorant, however helpless, the Divine Life is possible for you because Christ has risen from the dead ; and will live again in you a Resurrection Life of Divine goodness.

XIII.

THE PROBLEM OF LONDON PAUPERISM.

“HER face was smirched and spoiled by our cruelty and neglect and apathy, not by any sins of her own, poor child ! Since she ceased to work she has grown daily more beautiful—and now she is dead. As the doctor said, what better thing could befall her ? Oh ! Claude, we have been Christians for nearly two thousand years, and yet we can say still that the best thing for thousands among us is to die !”

“‘Are we Christians ?’ he replied ; ‘ have we, even yet, begun to understand what Christianity means ? ’ ”—WALTER BESANT.

XIII.

THE PROBLEM OF LONDON PAUPERISM.

"Blessed is he that considereth the poor."—PSALM xli. 1.

NOTHING is more characteristic of true goodness, nothing is more Christ-like than to "consider" the poor. Yet it is an awful fact that one half of the people do not know how the other half live. All law and all policy ought to be shaped in the interests of the poor. I was very much struck by a sentence that occurred some time ago in one of our London newspapers. The editor had the courage to say, "Our politics are the politics of the washerwoman,"—by which, of course, he meant that he regarded all projected legislation from the point of view of its influence upon the most helpless and defenceless of the community. There is a well-known proverb to the effect that if you take care of the pence the pounds will take care of themselves. In relation to the Social Question that proverbial truth might

be expressed in this form: Take care of the washerwomen, and the dukes will be able to take care of themselves. The rich and the powerful are always strong enough to look after number one, and to see that their personal interests and rights are duly regarded. The poor are the people who are in danger of going to the wall, of being either overlooked or forgotten. We are, therefore, returning once more to the subject which we have often discussed, and which we must often discuss again—the social condition of the masses of the people, and especially of the most destitute.

Now, the first step is to collect and to ponder the facts. It has been too truly said that less thought is given to the social habits and circumstances of the destitute poor than Sir John Lubbock has given to the social habits and circumstances of ants and wasps. The real facts of the lives of the poor have never yet been made the subject of a careful, patient, exhaustive, scientific study. And yet we are scarcely in a position to dogmatize or legislate safely until we know the facts. I am glad to remember that the first subject we ever discussed at these Conferences was the social condition of the poor, and we need not apologize for returning to it. It is peculiarly appropriate and timely that we should do so just now. A County Council has been elected for London; and for the

first time in the history of this vast city we have a municipal government both able and willing to "consider" the poor. Professor Stuart and other metropolitan members have already introduced into Parliament a number of most important Bills in relation to the housing of the poor and other matters vitally affecting the welfare of the most needy of our fellow-citizens. For the first time we are on the threshold of a serious attempt to deal with the poverty of the London poor. It is the duty of every Christian citizen to contribute what he can to the solution of this problem by way either of information or of moral influence.

The Rev. Samuel Barnett and Mrs. Barnett of Whitechapel, have recently issued on this subject an extremely interesting and valuable little book, entitled "Practical Socialism." It is published by Longmans, and it costs 2s. 6d. It consists of a reprint of some valuable articles which appeared originally in *The Nineteenth Century* and other periodicals. The philanthropic vicar of St. Jude's, and his equally philanthropic wife, have lived for sixteen years in East London; and their little volume is an admirable handbook on the subject of to-day. They tell us that in the East-end of London there is a gigantic pauper class, which is constantly increasing; and secondly, that this ever-increasing pauper class gives birth to a

criminal class that is also multiplying in the most ominous manner. Let it be distinctly understood that Mr. and Mrs. Barnett are speaking of *paupers*, and not of the *poor*. It is essential to distinguish between these two classes. Some persons drug their consciences by quoting the well-known words of our Lord, "Ye have the poor always with you" (Matt. xxvi. 11).

But in the first place, that passage, which has been fearfully and incalculably perverted to the injury of thousands of the destitute and miserable poor, was not a prophecy, and by no means implied that even Poverty must last for ever. In the second place, whatever interpretation may be put upon it, it refers not to Pauperism, but to Poverty. I believe that even in the millennial social condition we shall have those who are relatively poor. For instance, in comparison with the Duke of Westminster, I am a very poor man indeed; but I am not a pauper, and I have never in my life lacked any reasonable comfort. Neither I nor any other man who has plenty of food and clothing and occupation, and intellectual and moral opportunities, needs compassion. But paupers are in a totally different category. By a "pauper" I mean a man so poor that he lacks the absolute necessities of life; and there is not a single passage in the Bible, from Genesis to Revelation, that justifies

anybody in asserting that Pauperism is a necessity. God has made ample provision in the beneficence of Nature for all the real needs of every human being on earth. Pauperism, as distinguished from Poverty, is no more a necessary evil than Slavery, or Drunkenness, or Lust, or War, or any other of the social scourges which are the avoidable results of human selfishness.

Now, the fact which ought to be burnt into the heart and conscience of every Christian citizen of London is this—that there are in this city to-day not merely multitudes of poor men—no one need be distressed about that—but tens of thousands of paupers. There are immense multitudes who are without the bare necessities of life. In one of the articles in this book Mrs. Barnett proves, with scientific minuteness, that the London poor are habitually underfed. I say nothing, at this stage, of their minds; although, indeed, no one can be said to be properly fed who has not received food for the mind and for the soul as well as for the body. But first we must have that which is natural, and afterward that which is spiritual. When that educational reformer, Lord Brougham, was expressing a fervent hope that the day might soon dawn when every man would be able to “read Bacon,” Cobbett replied with grim propriety that he would be satisfied for the present if the

day would dawn upon which every man could "eat bacon." And there is no doubt that the first necessity is to supply the body with food. Now, Mrs. Barnett takes the dietary tables of the Whitechapel workhouse, which is one of the most admirably ordered of these institutions. No one will argue that the aged poor in these gloomy abodes are overfed. The *Guardians*, rightly enough, keep the expenditure at a low and economical level. Moreover, aged persons do not need as much food as the young and the hard-working. But even if we estimate the amount of food needed by a working man and his family on the dietary scale used in the Whitechapel workhouse, it appears that a working man with a wife and six children would need for his weekly food bills alone, at the present cost of food in London, 28s. But beyond all this he must pay a heavy rent, must provide his family with clothes, education, etc., and must from time to time meet doctors' bills.

I need scarcely say that the average wages of the London poor fall very far below this, so that Mrs. Barnett is driven unanswerably to the appalling conclusion that "while wages are at the present rate the large mass of our people cannot get enough food to maintain them in robust bodily health." You observe that nothing is said about mental food. The present social condition of the

masses of the poor is such, that it is absolutely impossible for them to obtain enough food to keep even their bodies in proper health. Mrs. Barnett, indeed, understates the case, for she says that "decent accommodation of two rooms in London cannot be had for less than 5*s.* 6*d.* or 6*s.* a week." Why, in Soho, where the Sisters of this Mission visit the poor from room to room, a single room costs from 5*s.* 6*d.* to 8*s.* a week. It is clear, therefore, that in this part of London the destitute poor are in even more desperate circumstances than in the East-end; and, I may add, in far more desperate circumstances than in the South of London, where the average cost of one room, I am told, does not amount to more than 3*s.* This is the first conclusion reached by these careful observers who have lived for so many years in close touch with the Whitechapel poor.

The second conclusion is this: that private charity is quite unable to cope with the gigantic and growing Pauperism of London. A few years ago private charity made a tremendous effort to deal with social distress by means of the Mansion House Relief Fund, which in a very short time reached the noble sum of £70,000. It was greatly to the credit of the wealthier classes that they should so spontaneously and so quickly contribute that large sum out of their affluence. But Mr.

Barnett says that the Fund was a dead failure ; and all who are familiar with the actual facts will probably agree with him. The one good, indeed, which this desperate voluntary effort achieved was, that it revealed the extent of the evil. When it was known that some additional relief might be secured in this way, thousands of applications poured in. In Whitechapel, out of a population of 70,000, 14,000 persons applied for relief. In St. George's-in-the-East, out of 50,000, 15,400 applied for relief. This, you will remember, is the district in which my colleague the Rev. Peter Thompson works ; and the facts I have just named indicate that the destitution of that district exceeds even that of Whitechapel. In the great district of the Tower Hamlets, out of a population of 500,000, it was discovered that 86,900 were actually in utter want. It is interesting to add that very few of the applicants for relief were members of any trades union or friendly society. In Whitechapel, for example, out of 1,700 applicants, only six belonged to any benefit society. In face of the appalling facts which have now been named, it is evident that private benevolence and voluntary societies have broken down altogether. Not only have they utterly failed to meet the awful necessities of social distress, but in East London Mr. Barnett assures us that evil is growing and

growing continually. Pauperism is extending in four ways: (1) By the increasing number of "incapables," those who have become useless and worthless members of society either through laziness or through vice. (2) By a general deterioration in the physique of these ill-fed multitudes, who are incapable of the strenuous efforts that can be made by men and women in good health, and who are peculiarly liable to be struck down by disease. (3) By the lamentable disrepute into which the habit of saving is falling. The great uncertainty of employment and the long periods of semi-starvation are utterly demoralizing the people. (4) By the growing animosity of the poor against the rich. For while at one end of the social scale there is more awful destitution and more social misery than ever before, at the other end of the social scale there is immeasurably more luxury than ever; and this is most perilously and ostentatiously advertised by the modern Press. The gnawing hunger, the agony and despair of London Pauperism exist, and are increasingly known to exist, at a time when the luxurious wealth of London is unparalleled in its extent.

What is the conclusion that we ought to draw from these indisputable facts? On the one hand, we have the ever-increasing Pauperism of tens of

thousands, of hundreds of thousands—one well-informed investigator states indeed that there are more than two millions of Londoners who must be included in the pauper class as I have now defined it. And, on the other hand, we have the utter breakdown of private benevolence and of the voluntary charitable organizations. Surely the inevitable conclusion is this—that the work must be undertaken in some way by the State.

There are ample precedents for that. The State has undertaken to cope with Pauperism by means of the Poor Laws ever since the reign of Queen Elizabeth. The Factory Acts (imperishably associated with the illustrious name of Lord Shaftesbury) indicate the beneficent activity of the State in another direction, in which it was once thought disastrous to have any State action at all. And, lastly, the Education Acts of the late W. E. Forster and his successors indicate the further development of State action for the benefit of the masses of the people. On this great question of Pauperism we have either done too much or too little. If it is right for the State to do anything at all, it ought to do its work thoroughly. Mr. Herbert Spencer still survives as a representative of those thinkers who would severely limit State action to the defence of life and property. If Mr. Herbert Spencer is right, we must repeal a great

many of the most beneficent and most popular Acts of modern times. If he is not right, if we are not prepared to accept his extremely narrow and rigid interpretation of the limits of State action, we ought not to hesitate to do anything and everything that is practicable to exterminate Pauperism. We have always been willing to spend almost countless millions of public money on War. Has not the time come when we ought to be equally ready to spend millions on Peace? At this moment there is a proposal before the country that within the next seven years we should spend £21,000,000 on the Royal Navy, for the purpose, so we are told, of defending these shores from invasion by France or by Germany. Within the last few years we have spent £70,000,000 in the same direction. No doubt it is quite right to spend large sums of public money for the purpose of keeping off foreign invaders from England. But Pauperism has already invaded us. Pauperism is already encamped in our midst. Pauperism is at this moment menacing social order and the stability of the State in a way in which our national life is not threatened by any foreign country. Nothing is at this moment so urgent as to arrest the spread of Pauperism. We have always been enthusiastically ready to vote millions and millions for the purpose of killing

innocent foreigners at the ends of the earth. Has not the time come when we should be at least equally ready to vote a few millions in any way that will safely and surely tend to prevent our own countrymen from being starved? Practical and effective methods of grappling with the problem will soon be discovered, when we have realized that it is both legitimate and necessary for the State to use all the resources of civilization to abolish Pauperism.

XIV.

FATHER DAMIEN.

“Die and come to life ! for so long as this is not accomplished
thou art but a troubled guest upon an earth of gloom.”—GOETHE.

XIV.

FATHER DAMIEN.

"Whosoever would save his life shall lose it: and whosoever shall lose his life for My sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life?"—ST. MATTHEW xvi. 25, 26.

THIS text was one of the favourite sayings of our Lord, who evidently agreed with the Greek thinker who held that all golden things ought to be repeated many times. This golden saying the great Master repeated again and again and again. We have just had a concrete illustration of its meaning in the life and death of the young Belgian priest, Father Damien.

In the midst of the Pacific Ocean—as a sort of halfway-house between China and California—stand the Sandwich Islands. Unhappily for the amiable and light-hearted inhabitants of these lovely islands, they were revealed to Europe by Captain Cook. Foul seamen and travellers took to those islands vices and diseases which they had

never known until Europeans visited them. Since they were brought into contact with Europe their population has fallen from 400,000 to 44,000 ; and the inhabitants are actually threatened with extinction. In 1848 the awful plague of leprosy was added to their other woes. This plague assumed such proportions that at last it became absolutely necessary to isolate the lepers—a most distressing necessity in any case, but peculiarly painful to such a social and light-hearted race as the inhabitants of the Sandwich Islands. At the north-western end of the group stands Molokai ; and a part of this island was selected as the leper settlement. The northern end of Molokai juts out into the Southern Sea, a grassy plain of 6,000 acres separated from the rest of the island by a gigantic natural wall of rock 3,000 feet high. This natural wall is covered with vegetation. It is “a cataract of creepers, broken with the foam of flowers.” But this lovely spot is deprived of its beauty by the fact that it is nevertheless a prison home. Here, separated from friends, are found 800 lepers. The average life of these doomed beings does not exceed four years, and 150 of them die every year.

Father Damien, a young Belgian priest, fired with the love of Jesus Christ, resolved to live and die in the service of this leper settlement. When he landed on the spot there was no doctor or any

other official among them. He was the only healthy person. All alike were doomed to die; and we can, to some extent, imagine the condition of this miserable settlement in the absence of all law, authority, and moral restraint. To use his own words, it was "a living graveyard. In their miserable grass huts the lepers were living pell-mell, without distinction of age or of sex, old or new cases, all more or less strangers to one another. They passed their time in playing cards, dancing, drinking, and nameless debauchery." It was, in fact, a veritable hell on earth. The presence of this Christlike man soon changed everything. An eye-witness testifies that "his kindness, charity, sympathy, and zeal had not long to wait before their influence was felt. Before he reached Molokai the leper settlement was squalid, hideous, almost hellish; now it is a peaceful, law-abiding community, presenting an attractive, and even, on some sides, cheerful appearance." The wretched grass huts which had been the scene of nameless vice were superseded by white-washed wooden cottages, with pleasant verandahs and delightful gardens; pasture-lands and fields gave signs of careful cultivation; and in the midst of the people stood significantly two churches and several schools. But with all this delightful change the sadness of the situation could scarcely

be relieved. It is difficult to grasp the grim significance of the fact that the chief industry of the island is the making of coffins. Father Damien, during his brief ministry of mercy, consoled the dying hours of two thousand lepers. For eleven years he lived the one clean man in that loathsome crowd. Then the awful disease smote him, and his sacrifice was complete. For four long years of agony, to use his own touching expression, he toiled "up to his Golgotha." On the 10th of last April the welcome Angel of Death bade his anguish cease for ever, and he fell asleep in Christ.

At the announcement of his decease a wave of profound emotion passed over the entire civilized world. Wealth, war, learning, power, all the objects of human ambition, were seen to be worthless and contemptible in the Divine light which shines from that grassy slope far away in the Pacific Ocean. When the millionaires and statesmen and warriors of the nineteenth century are all forgotten, the leper-priest of Molokai will still be lovingly remembered on earth and in heaven.

What text could be so properly uttered over that leprous grave as the text before us? Here, in the midst of the militarism and greed and lust and ferocity of West London, the life and death of Father Damien rebuke and overwhelm us.

Once more, by the example of this great saint, Christ asks us the question of questions: "What shall a man be profited if he shall gain the whole world and forfeit his life"—his true life, his real life, the life into which he enters only by dying? Sophocles, in one of his immortal tragedies, exclaims: "Who can tell whether to live may not be to die, and to die may not be to live?" The superficial crowd in the theatre laughed at this strange paradox, not knowing that it was one of the profoundest truths ever uttered, one of those great thoughts which are so great that even the authors of them do not realize the intensity and extent of their meaning.

As we contemplate the life of Father Damien, we realize that the thought of Sophocles is true. If Father Damien had lived a life of selfish indulgence in Belgium, he would indeed have been dead, and not alive. It was the death of uttermost self-sacrifice far away in mid-Pacific that enabled him really to live then, now, and for ever. Not self-assertion, but limitless self-suppression, is the secret of life. Some persons in the present day are asking: "Is life worth living?" To every man and woman capable of asking such a question the answer always is: "Your life most certainly is not worth living." No one could possibly ask such a question whose life was worth

living. The lazy, the proud, the self-indulgent, and the cruel naturally ask such questions. Father Damien never could ask such a question. All history proves that it is only by losing our life that we are able to save it. This is the great fundamental truth which underlies the mysticism and the confusion of Hindu Pantheism and of modern European Pantheism. The Brahman dreams of absorption in Brahm as the drop is absorbed in the ocean. In that way he hopes to escape from unendurable self-assertion. The Buddhist yearns for a yet more complete deliverance from Self in some inexplicable form of Nirvana.

This profound and universal desire for deliverance from Self is indeed the secret attraction of suicide. Why have so many been tempted to rush to one of the numerous bridges which cross the Thames and fling themselves into the dark masses of water that glide under the arches? They have hoped thus to escape from a self-centred and a self-dependent life that has become absolutely unendurable. All these theories and mad resolutions are inarticulate testimonies to a profound truth. But it is not by flinging our bodies into the Thames that we shall escape from the intolerable curse of a selfish life. Relief comes to us through a very different kind of suicide—the Christian suicide expressed in the well-known hymn—

Oh, love, thou bottomless abyss,
My sins are swallowed up in thee !

* * * *

With faith I plunge me in this sea,
Here is my hope, my joy, my rest.

The true Christian is crucified with Christ ; dies utterly to self ; and lives again a new, unselfish, disinterested life, a life entirely different from the old accursed and selfish life, a life to which St. Paul referred when he said, " I live, and yet no longer I, but Christ liveth in me " (Gal. ii. 20). Will you lead this life ? Christ has made it possible for every one of us.

Father Damien was a striking type of Christ. What he did for the inhabitants of the Sandwich Islands Christ has done yet more fully and at infinitely greater cost for the whole race of Adam. Moved by divine love, Father Damien went spontaneously and unasked to succour and relieve and comfort the dying lepers of Molokai. They did not ask him to go ; they had no claim upon him except the claim which suffering and helplessness have upon love ; and when he went he knew full well that he could not save the lepers except by becoming a leper himself. He could not save them at a distance ; he must himself leave his fatherland, and become one of them, sharing their sorrows and dying their death. In like manner

the Son of God came from heaven to earth in order to save us from the yet more awful moral leprosy of sin. We did not ask Him to come. We had no claim upon Him except the claim constituted by our helplessness and by our uttermost need. He could not save us in heaven. He could not save us by proxy. He also must become bone of our bone and flesh of our flesh. He must bear our anguish and the penalty of our sin. He must die for us. He must make sacrifices and endure agonies in comparison with which even the sacrifice and anguish of Father Damien were insignificant trifles.

All this, as we read in our Lesson a few minutes ago, the Son of God did cheerfully. He bore our griefs, He carried our sorrows, He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed. He bore our sins in His own body on the tree. He who knew no sin, was for our sake made sin in order that we might be saved from sin and dwell with Him in glory everlasting.

Oh, Lamb of God, was ever pain,
Was ever love like Thine?

But now, blessed be God, the great redeeming work is done. He more than any other has "toiled up to His Golgotha," and risen victo-

riously from the dead. Henceforth the kingdom of heaven is open to all believers. Now "whosoever will" may come and drink of the Water of Life freely; every difficulty is removed; and for the sake of Jesus Christ and by the virtue and great merit of His atonement, God is able and willing to save every one of us here and now. But I appeal to you to accept the salvation purchased by the holy Blood of Jesus Christ not merely and not mainly for your own sake. God forbid that our redeemed life should be tainted by selfishness, I implore you to enter into the true life of Christ that you may walk in the footsteps of Christ; and having received life yourself may do your utmost to save others from death.

The lepers of Molokai had a great claim upon Father Damien; but the moral lepers of London have, from every point of view, a yet greater claim upon you. They are far more numerous, and their anguish is far greater. Who in this great congregation will volunteer to be a friend and helper of the moral lepers of London? Already two priests, two lay brothers, and three Franciscan sisters have hastened to take the place left vacant by Father Damien. These devoted men and delicate, self-sacrificing women have left home and all that is dear to them, and have gone forth to certain death. Shall it be said that Roman Catholic men

and women are prepared to make greater sacrifices for the heathen thousands of miles away than we Protestants are willing to make for our own countrymen? Shall we, who profess to hold a more pure, primitive, and Scriptural interpretation of the Gospel, permit ourselves to be outdone by the Christ-like self-sacrifice of Roman Catholic priests and nuns? Surely you cannot be unconscious that the moral leprosy of West London is incalculably more hideous, more miserable, and more deadly than the physical leprosy of the Sandwich Islands. By the example of Father Damien, and yet more by the example of Jesus Christ, of whom Father Damien was a faint type, I beseech you, turn aside from the vulgar pursuit of wealth and the ignoble preoccupations of human ambition, and give yourselves up to the glorious and divine task of saving London.

XV.

GIORDANO BRUNO.

“Of all that has been said, nothing remains unshaken but the saying, that to do injustice is more to be avoided than to suffer injustice, and that the reality and not the appearance of virtue is to be followed above all things, as well in public as in private life.”
—SOCRATES.

XV.

GIORDANO BRUNO.

"Though we walk in the flesh, we do not war according to the flesh: for the weapons of our warfare are not of the flesh."—2 COR. x. 3, 4.

ST. PAUL expressed himself in a style very different from our familiar methods of speech; but his teaching might be transcribed into our phraseology in some such terms as the following: "We Christians live in this world, but we do not accept the principles of this world, for we do not believe in coercion as a method of extending the kingdom of God."

Last Sunday an event occurred in Rome which throws a flood of light upon the teaching of our text. At eleven o'clock in the morning thirty thousand persons marched in procession to the Campo di Fiori. They bore two thousand standards and banners, which announced that the processionists had come from every part of Italy. Most of the Universities were represented, so was the Italian House of Commons; and the Mayor

of Rome was there to represent the Eternal City itself, and to receive on behalf of the City a statue which was about to be unveiled. What brought this great representative concourse together from every province in Italy? To whose honour was that statue erected? To the honour of Giordano Bruno, who three hundred years ago, on the 17th of February, 1600, was burnt on that very spot by Pope Clement VIII. and the Roman Inquisition. The present Pope resented the ceremony of last Sunday as a deadly personal insult; and shut himself up in the Vatican for some days before it took place, in order to signify in the most emphatic manner his indignation and his grief. On the other hand, Mr. Charles Bradlaugh sent a telegram of congratulation to the promoters of the ceremonial.

Who was the remarkable man who is even to-day, long centuries after his death, a bone of bitter contention between the Romanists and the Atheists of Europe? What does this extraordinary incident teach us? Our Lord rebuked those who did not discern the signs of the times, and it is our duty to learn the meaning of this most significant event. Giordano Bruno was born in 1548, at Nola, near the city of Naples; and his nature was volcanic, like the region in which he first saw the light. He was born at one of the most eventful periods in human history—eight years after the death of

Copernicus, and thirteen before the birth of Bacon, the father of modern science. While he was quite young he became a Dominican monk, but he was much too inquisitive and too outspoken for his associates. After being twice tried for heresy, he fled from Rome, laid aside his monkish frock, and for many years wandered about from city to city and from University to University, ever thirsting for truth, ever eager to discuss with all comers. He visited Geneva when that city was still under the spell of Calvin. He spent some time in Paris, also a great centre of intellectual life. Then he came to England, and lectured before the University of Oxford. Once more he returned to Paris. Then he found his way to Wittenberg, the scene of Martin Luther's epoch-making protests.

After further wanderings, he ventured once more on Papal soil; and was arrested by the Inquisition at Venice. After being imprisoned for eight months he was transferred to Rome, where he was kept in the dungeons of the Inquisition for six long years. At last, after further iniquitous delay, he was brought to trial. He had never attacked any of the dogmas of the Church, but he did not deny that he might have taught some philosophical opinions which it was difficult to reconcile with the tenets of the Church. Seven years of weary, lonely, and dreadful imprisonment

had not broken his brave spirit. To all threats and bribes he answered unflinchingly, "that he ought not to recant, and he will not recant; that he had nothing to recant, nor any reason to recant, nor knew what he should recant."

At last the fatal sentence was read; and turning to his judicial murderers, he said, "It may be, you fear more to deliver judgment upon me than I fear judgment." In one of his voluminous writings he had explained the courage of martyrs to truth and to religion.—"These are men in whom the working of the will of God is so powerful that neither threats nor contumely can cause them to waver. He who fears for his body has never felt himself to be one with God." He exhibited at the tragical close of his own life the heroic courage which he described in others. When the fire was being kindled, he refused to listen to the priests or to receive any consolation from them, declaring with his last breath that he died "a martyr and willingly," and predicting that "his soul would ascend upon that smoke to Paradise."

He was not an Atheist. He was not even a Protestant. He was a student and admirer of the writings of Thomas Aquinas, the great doctor of the Latin Church, whose philosophical works are still the authorized text-books in the seminaries of that faith. It is quite true that Bruno did not

use orthodox formulæ, and that he gave utterance to many extravagant opinions. But he held that the essence of religion was love to God and man; and Coleridge, in his "Table Talk," says of him, that "he suffered at Rome for Atheism; that is, as is proved by all his works, for a lofty and enlightened piety, which was of course unintelligible to bigots and dangerous to an apostate hierarchy."

Later and fuller information with respect to Bruno's doctrines may not entirely confirm Coleridge's opinion; but everything indicates that the traditional Romish opinions about this man, which have just been reproduced in the Romish press of Europe, are mistaken and unjust. One of the most gifted students of Bruno's writings tells us that his highest achievement in philosophy is his doctrine that God is at one and the same time imminent and transcendent; that He is not only within us, nearer to ourselves than we are to one another, the Life of life, the Light of light, the vivifying Spirit of all, but that He is self-conscious and self-existent. Now, if this is so, Bruno's supposed Pantheism is of a very lofty type.

In any case,—and this is the main lesson of the event which took place last Sunday,—the action of the Romish Church three hundred years ago was as impolitic as it was unscriptural. See the penalty which it has brought upon itself. The

seed which the Pope and the Inquisition sowed on that fatal day in the Campo di Fiori has produced a vast harvest of prejudice and hatred at the long distance of three hundred years. If the Romish Church had ignored Bruno, or simply answered his arguments by appealing to the reason and the conscience of men, Bruno would speedily have been forgotten; his influence would have utterly ceased ages ago; and you and I would never have heard his name. But because the leaders of the Romish Church attempted to do by force what Christ had commanded them to do only by love, because they used "the weapons of the flesh," they created a legacy of undying hatred for their successors even down to our own day. The name of Bruno has become the rallying-cry of Atheism; and it is never mentioned without provoking a fresh outburst of antipathy against the Latin Church.

They thought that they were crushing Bruno on that fatal day. They were really giving him an immortality of influence and creating millions of enemies to the Roman See. This incident ought to be a great warning to us all. It teaches us that the most fatal mistake the Church of God could possibly make is to use the sword to propagate Christianity. Nothing is so entirely opposed to the essential spirit of Christianity as the employment of brute force. The Duke of Alva

who was the very embodiment of the spirit of the Inquisition, said that "he was persuaded that the foundation of empire should be laid, not in love but in terror." That is the principle which animated the Church of Rome when she burnt the body of Giordano Bruno. She attempted to gain by fear a victory that can only be won by love. The result is, as we see, that she is hated to-day by hundreds of thousands of men who might have been her loyal subjects if she had attempted to win the heart of Bruno by love, instead of seeking to intimidate him with the terrors of the Inquisition.

The Church of Rome is not the only Church that needs to be taught this lesson. In every communion of Christians ecclesiastics of a certain unchristian type are apt to suppose that errors can be suppressed by disciplinary action, and that threats and punishments are more effective than the Brotherliness of Jesus Christ. These men are the deadliest enemies of Christianity, and have done more to hinder the progress of true religion than all the Atheists in the world, and even than Satan himself. The fearful schisms which have rent the Church of God and almost paralysed her influence might have been avoided if great ecclesiastics had trusted in Conciliation rather than in Coercion. In the Church of God, even more than in the State, "force is no remedy." The natural

impulse of a half-converted man is, like Peter in the garden, to snatch his sword from his scabbard and to use it for the defence of Christ. Nothing could be more opposed to the teaching and spirit of Jesus Christ—nothing could be more fatal to the interests of the kingdom of Jesus Christ.

Now as of old nothing can extend the kingdom of God upon earth except brotherly love. It is not the spirit of the sincere but misguided men who burnt Giordano Bruno, but the spirit of Father Damien, who laid down his life for the lepers, that will win the world for Christ. Happily the Pope has in our own day lost that Temporal Sovereignty which gave him the opportunity of using physical force to establish his authority. Happily you and I also are so situated that we cannot attempt to extend the kingdom of God except by the use of peaceful and spiritual means. Let us thank God that an opportunity of making the great ecclesiastical mistake has been denied us. Let us beware of the spirit which dictated the conduct of Rome on that fatal day in the Campo di Fiori. It lurks in our hearts as well as in the hearts of Romish and Spanish Inquisitors. Let us never again forget the teaching of St. Paul that the only weapon which it is lawful to use on behalf of Christ, is the weapon of disinterested, self-sacrificing, brotherly love.

XVI.

MODERN EUROPEAN IDOLATRY.

“There may have been actual idols of wood and stone in the high-places. . . . But I apprehend that here the prophet is especially thinking of the silver and the gold, the chariots and the horses, as being themselves the idols to which the great men and the mean men were bowing down. . . . And to men in such a state of mind, so dulled and stupefied by the potions which they had administered to themselves, the most precious gifts of God, the instruments of His grace, the signs of His presence, become themselves potions. Those things which were meant to guide men out of darkness into light, from the world to its Creator, became a veil between Him and them, became the means of confounding Him with the world, or of substituting its shadow for His substance.”—
FREDERICK DENISON MAURICE.

XVI.

MODERN EUROPEAN IDOLATRY.*

"My little children, guard yourselves from idols."—

I JOHN V. 21.

THIS counsel is possibly, as Canon Westcott observes, "the latest voice of Scripture." At first sight it appears to be a very unexpected close to this remarkable epistle; but upon reflection we find that it is a natural, I had almost said, an inevitable close. The argument of the epistle leads us at last to the great conclusion that a true Christian is a man who "knows" the true God, and is "in" the true God. Having reached this fact, St. John naturally thinks of the persons and the things that may come between us and the living and true God; and an "idol" in his profound philosophical vocabulary is any person or any thing that comes between us and the Living God, and so occupies the place due to God. St. John therefore closes with a warning

* Preached before the Leys School, Cambridge, on Speech Day, June 7th, 1889.

against every body and every thing that occupies the place due to God. This kind of "idolatry" is a much more subtle and ubiquitous thing than unobservant persons imagine; and you and I are quite as much in danger of "idolatry" as those who live in Asia or as our ancestors in the ages that are gone. An "idol" is literally an "appearance." It may be a mere appearance, that is to say an appearance which takes the place of reality; or we might describe it as an outward and visible sign which takes the place of the thing signified, the thing to which it was intended to lead us. There are three forms of this kind of idolatry widely prevalent in Europe to-day: Ecclesiastical idolatry, Intellectual idolatry, and Spiritual idolatry.

In the first place, we are greatly and constantly in danger of Ecclesiastical Idolatry—that is to say, of putting some man, or some institution, or some doctrine between us and the Living God. The illustrious Robertson of Brighton gave a profoundly true definition of the highest duty of the Christian minister when he said that he ought to bring his hearers to Christ, and then himself to disappear. All the agencies of Christianity, all the institutions of Christianity, all the books of Christianity, are simply means to an end, are simply intended to lead us to the Living Christ;

and if we rest in them, or trust in them, we literally "idolize" them; and instead of being a help they become a hindrance to Christianity. But I need not dwell at length upon this peril, as you and I are probably not much in danger of ecclesiastical idolatry.

The next form of idolatry is one of a much more subtle character—Intellectual idolatry, that is to say, the perilous error into which we fall when we allow our own notions to come between us and the objects of our notions. Bacon, as some of you will remember, divided this kind of idolatry into the idolatry of the Tribe, the idolatry of the Cave, the idolatry of the Forum, and the idolatry of the Theatre. What did he mean by these striking and ingenious expressions?

By the idolatry of the Tribe he meant those intellectual errors into which we may be betrayed by mental peculiarities which we share with all our tribe—with the whole human race. This peril has been stated more fully by Kant in his Critique of the Pure Reason. Our thinking is necessarily conditioned and limited by our senses and by the peculiar constitution of our mind. We must think as human beings, from the point of view of human beings, and in the particular way in which our minds act—in other words, we must beware of confounding things as they *are* absolutely in them-

selves with things as they *appear* to us from our limited mental stand-point.

By the idolatry of the Cave, Bacon meant to describe our own personal and individual peculiarities. In the minute calculations of an astronomical observatory there is a certain "personal equation" as it is called, which must be taken into account, due to the varying rate at which different minds observe. There is a "personal equation" in all our mental processes. Our ideas are coloured by our mental prejudices ; and we must discount everything that is peculiar to our own thinking, unless we desire to be led greatly astray in our intellectual conclusions. We have to beware of substituting our own mental idiosyncrasies for absolute truth.

By the idolatry of the Forum, Bacon meant those errors into which we are betrayed by language. Nothing is more easy than to substitute words for the things which words only partially express. The most striking illustration of this curious human delusion is found in the modern use of the word "Nature." We personify that word : we spell it with a capital N : we represent it as a kind of benevolent female ; then we cheerfully proceed to say that, "Nature" does this, and that "Nature" does that, or that "Nature" cannot do this, and that "Nature" will not do that ; and then we fondly imagine that we have given an

“explanation” of natural phenomena. Whereas, if we wish to be strictly accurate, there is no such thing as “Nature.” It is a mere word. And to personify this word, to ascribe to it personal qualities, is only to deceive our own souls, and to hide from ourselves the fact, that in our desperate efforts to explain the existence of things, whilst ignoring the existence of God, we are all the time speaking of Him under the pseudonym of “Nature.” The word Nature, indeed, so used, is simply a conscious or unconscious method of concealing from ourselves the existence of God. If by “Nature” you mean God, then your language is intelligible; for the living God, who is at the root of all things, is the only rational “explanation” of the events and movements of the universe.

The last form of intellectual idolatry is represented by what Bacon calls the idolatry of the Theatre; that is to say, the intellectual errors which are due to traditional ideas inherited from our forefathers. We are very apt to repeat, parrot-like, words and phrases and sentiments that have come down to us from the dim and distant past, without really inquiring what these utterances mean, or whether the views they express are in harmony with facts. Now, whenever we allow the peculiarities of our minds, or our personal idiosyncrasies, or words, or traditions to come between us and

Things as they are in themselves, we are guilty of Intellectual Idolatry : we have, in a word, substituted our own Notions for those Truths which our notions attempt to express. And these forms of Intellectual Idolatry have much more to do with many of our intellectual doubts and difficulties than superficial persons imagine.

But I desire to-day to dwell more particularly and more emphatically upon the Spiritual Idolatry to which we are all exposed. We are guilty of Spiritual Idolatry when we allow subordinate good to usurp the place of the highest Good. The three great subordinate objects of human desire are Beauty, Truth, and Goodness. Each of these three, if regarded apart from God, becomes an "idol." The momentous practical truth which I am now trying to express is quaintly but powerfully uttered in one of the best and most famous of the poems of George Herbert :—

Teach me, my God and King,
In all things Thee to see ;
And what I do in anything,
To do it as for Thee.

A man that looks on glass,
On it may stay his eye ;
Or if he pleaseth, through it pass,
And all the heavens espy.

All may of Thee partake :
Nothing can be so mean

Which with this tincture, *for Thy sake*,
Will not grow bright and clean.

A servant with this clause
Makes drudgery divine ;
Who sweeps a room, as for Thy laws,
Makes that and the action fine.

This is the famous stone
That turneth all to gold :
For that which God doth touch and own
Cannot for less be told.

Saintly George Herbert employs a very striking and explanatory illustration. He says that if you look on the pane of glass in a window, you may either let your eye rest on the glass, or you may look through the glass at the blue heaven beyond it. Now Beauty, Truth, and Goodness are windows through which we may see God. But, on the other hand, just as a man who looks at a window may let his eye rest on the pane of glass, instead of using the glass as a medium through which he can look at the glowing scene beyond, so we may allow our minds to rest on Beauty, or Truth, or Goodness, instead of using these as media through which to contemplate God. I have to ask you to-day with respect to each of these, Is it for you a pane of glass, or a window? In other words, is it an end in itself, or is it a means to an end? Or if, instead of using George Herbert's striking illustration, I might use one drawn from the modern

railway, I would say, Is Beauty, or Truth, or Goodness, your terminus, or is it a station through which you pass to something yet more important beyond?

First of all, with respect to Beauty. Nothing is more striking than the modern thirst for beauty, very largely due to the impassioned prophetic teaching of John Ruskin. The *salons* of the Royal Academy are crowded at this season of the year with eager and enthusiastic multitudes. Now, this thirst for beauty may easily become a form of "idolatry." We hear a great deal about "Art for Art's sake." Where a man says, "I worship beauty," he is an idolater; and his language is literally true to a greater extent than he supposes. Ruskin has taught us that every attribute of Beauty is a type of an attribute of God. Beauty is given to us, not as an end in itself, but as a means to an end; as a window through which we can see God; as a stepping-stone by which we can rise to God. Beware of idolizing beauty. Beware of Art divorced from God. The President of the Royal Academy, in an eloquent and interesting speech recently delivered by him, called attention to the fact that in ancient Pompeii the reign of Beauty was so great that even the commonest kitchen utensils found amid the ruins were beautiful in form; and he expressed an earnest

hope that the day might dawn when the principles of Art would so absolutely prevail in this country also, that the commonest and cheapest utensils for daily use would be beautiful as well as serviceable. We heartily echo his wish ; but at the same time we must not forget that there are unspeakable evidences in the ruins of Pompeii, that at the very time when Art had reached so great a height as even to rule in the kitchen, the men and women who were thus artistic were unspeakably vile and loathsome, and dragged one another down to the very gates of hell. When the pursuit of Beauty is divorced from God, when Beauty becomes an end in itself, and not a means of reaching God, it fearfully fulfils the old Latin proverb, "that the corruption of the best thing is the worst thing."

Again, with respect to the modern thirst for Truth, which in itself is admirable and most hopeful, there is a similar subtle danger of "idolatry." Both in literature and in science men are in danger of idolizing mere Truth. When a man says he is a disciple of "Truth," what does he mean? Does he mean that he consecrates his whole being to the service simply of abstract Truth, which is a mere shadow of God. God says, "I am the Truth;" and unless every form of abstract Truth is used as a means to an end, as a medium through which we can draw nearer to God, who is the living and

absolute and eternal Truth, it becomes a form of soul-destroying idolatry. Mere knowledge is an intolerable burden, which increases the anguish of the soul unless it leads us to God. Every form of Truth is of great and sacred value, if it is allowed to do its own proper work, which is, to point us to God and to make us more fully acquainted with God, in the knowledge of Whom we have eternal life. But if we are satisfied simply with subordinate knowledge, we are doomed like all other idolaters to disappointment and death.

Lastly, the modern thirst for Conduct, like the modern thirst for Beauty and for Truth, is in great danger of degenerating into idolatry. Mr. Matthew Arnold has most usefully taught this generation that Conduct is more important than anything else. But in our Universities and elsewhere, there is a ceaseless, although futile, attempt to discover an independent basis of morals. The fact is, that Conduct in the highest sense of that word, is impossible apart from God. Jesus Christ spoke words of absolute truth when He said, "Apart from Me ye can do nothing." All human ethical experience teaches that "the branch cannot bear fruit of itself, except it abide in the vine." That this is the case does not at once appear to the superficial observer. In France, for example, at this moment, the finest ethical teaching is given in

many of the schools from which religion is entirely excluded. But that is simply a temporary accident. You may cut a flower, separate it from its root, place it in a flower-stand, and then proceed to argue that flowers can bloom and emit their fragrance without being attached to their roots; and so they can—for a few hours. And if you place the cut flower in water you may prolong its life for a few hours more; but it must soon die. In like manner, in France and elsewhere, after the Christian religion has been taught for centuries, Christian conduct may live for a time, even when separated from Christianity; but it will soon fade and die. Whatever amount of Christianity survives anywhere in anybody who rejects Christianity, is but the fleeting afterglow when the sun has already set and the darkness of night is at hand. Christian Conduct cannot really continue to live apart from Christ. Beauty, Truth, and Goodness are manifestations of God; and in their highest and most prominent forms are to be found only in God. Therefore, our true life is hid with Christ in God. Apart from Christ, these three ultimate objects of human desire are mere “idols;” or to use the corresponding Latin expression which Carlyle has more or less anglicized, they are mere “simulacra.” We might express the great conclusion in this form—all good is ultimately per-

sonal: the highest form of Beauty is a beautiful Person, the highest form of Truth is a truthful Person, the highest form of Goodness is a good Person. And the perfect manifestation of the beautiful, the true, and the good, is that eternal God who is revealed to us in Jesus Christ. Do we know Him? You are surrounded by countless manifestations of Beauty, of Truth, and of Goodness, in order that through many avenues your soul may travel to Him. All that the human intellect has discovered will avail you nothing, unless through these discoveries you discover Him. Nothing can really and ultimately satisfy your thirst for Beauty, your thirst for Truth, and your thirst for Goodness, except the Living God. The highest forms of Beauty, and of Truth, and of Goodness will fail you and disappoint you unless you find God. In Him all your ideals will be realized, all your aspirations will be satisfied, all your needs will be supplied. Without God the void in your heart can never be filled. Without God you have nothing. With God you have everything. Beware, therefore, of "idols," however beautiful, however fascinating, these idols may be. Turn aside from them, turn to God. Let nothing come between you and the Living God. In God and in God alone you have life and joy and all things.

XVII.

*THE ONLY SUCCESSFUL MISSIONARY
METHOD.*

“Christianity would sacrifice its divinity if it abandoned its missionary character and became a mere educational institution. Surely this Article of Conversion is the true *articulus stantis aut cadentis Ecclesie*. When the power of reclaiming the lost dies out of the Church, it ceases to be the Church. It may remain a useful institution, though it is most likely to become an immoral and mischievous one. Where the power remains, there, whatever is wanting, it may still be said that ‘the tabernacle of God is with men.’”—*Ecce Homo*.

XVII.

THE ONLY SUCCESSFUL MISSIONARY METHOD.*

"And He called to Him the multitude again, and said unto them, Hear Me all of you, and understand : there is nothing from without the man, that going into him can defile him : but the things which proceed out of the man are those that defile the man."—ST. MARK vii. 14, 15.

THESE revolutionary words, as we have read, were addressed to "the multitude." The rulers in Church and State would not and could not understand them. Therefore Jesus Christ turned from the ecclesiasticized classes to the unecclesiasticized masses ; and to their unconventional and unsophisticated ears He communicated the fundamental principle of His Evangel, which we meet this morning to promote. I trust that God will give you and me ears to hear, for these things have always been hidden from "the wise and understanding," and revealed unto "babes."

* The Annual Sermon of the London Missionary Society, preached at the City Temple, on May 8th, 1889.

It seems appropriate on a great annual occasion like the present to remind one another of the fundamental principle of that Gospel which we desire to preach to all nations.

In this passage the great Master teaches us that all evil and all its attendant misery arise originally out of the heart of man ; that the source of human misery is not in circumstances, but in man himself. A man's true " life," as the Master was never tired of reminding us, " consisteth not in the abundance of the things which he possesseth " (St. Luke xii. 15). In the depths of his own soul man finds hell ; and there, if anywhere, he must also find heaven. Let me take one step further, and say that this is no peculiarity of man. The essential fact is equally true of God. Out of His own heart springs the fountain of His eternal joy. Let me express the truth thus: At the root of every existing Thing there is an Idea. The Universe itself is the material product, shall we say, the shadow of divine ideas. Was not Kepler, the great astronomer, right when he said, that in all our discoveries in astronomy, the queen of sciences, we were only " thinking the thoughts of God over again " ?

Materialism is obviously a form of moral insanity. No one in the absolute possession of his intelligence could dream for a moment of assert-

ing that thought was a secretion of matter. But Idealism, on the other hand, contained a profound truth. The eternal ideas of Plato truly exist; but they also subsist in the personality of the Eternal God. If we descend to the lower sphere in which we ourselves live and act, what I have just said is still true. All the material products of human art and of human science, all laws and all institutions, have grown out of ideas. Therefore Sir William Hamilton was quite right when he said that "on earth, there is nothing great but man; in man, there is nothing great but mind."

Hence follows the practical conclusion that every sin, every crime, and every social wrong is the natural and inevitable fruit of a wrong Thought. Now, Christ was literally a radical—a root-man. He went to the root of all evil. Therefore in this passage and in many similar passages He says that the thoughts of men must be changed, then everything will be changed. This was His famous "method of inwardness." Many who have familiarized themselves with the life of our Lord have been struck by the fact that He did not trouble Himself at all about existing institutions. He simply announced a great ethical principle: Make the tree good, and the fruit will be good (*e.g.* St. Matt. xii. 33). He did not waste His time in trying to grow grapes on a bramble bush. He

said, Let us first of all by a divine miracle turn that bramble bush into a vine; then it will grow grapes of its own accord, without any further difficulty or delay. This explains His silence with respect to the social wrongs and the political evils which throughout Palestine were crying aloud to God for vengeance. This is what also explains the otherwise unaccountable silence of St. Paul as he traversed the Roman empire from one end to the other—the Roman empire full of the most frightful political iniquity, and of social anguish that puts even the social anguish of London into the shade. St. Paul said nothing with reference to any of these things, for he knew that all political wrong and all social wrong were rooted in wrong ideas; and that the great business of the Christian preacher was to alter those ideas, and by so doing to provide a radical cure for the evils.

This is the truth which underlies the much-abused maxim that you cannot legislate in advance of public opinion. I am very reluctant to justify it, even from a single point of view; for I know how lazy and selfish politicians take advantage of it at all times to resist the kingdom of God. Nevertheless, unless there were a certain amount of truth in it, they could not so frequently quote it. There is this truth in it, that all wicked insti-

tutions are founded upon false and wicked ideas ; and that these must be altered before you can effectually and permanently alter the institutions which they produce. Two hundred years ago the ideas of the English people were too ignorant and wicked to tolerate the reign of a Cromwell, and therefore we had a Stuart restoration. The Germans of to-day are too fierce and military to accept so humane and pacific a monarch as Frederick III. I believe that is the Providential explanation of his removal from the sphere of human affairs. Some rulers are too good for their time.

The highest conceptions of Christian statesmanship cannot be carried out until society is leavened with Christian ideas. As the number of true Christians grows, the ideas of Christianity spread. But I beseech you brethren, do not imagine that ideas can spread with persons. I have heard much talk about "the leaven of Christianity spreading" in society, as though Christianity were some material entity that could spread of its own accord and be multiplied like wheat, without any direct relation to particular men and particular women. But you cannot spread true Christian ideas except in the living personalities of true Christians. Surely the notion that we can leaven society with Christian ideas before we leaven society with living

Christians is like the old Platonic delusion about the separate and independent existence of eternal ideas, to which I have just referred. Those "eternal ideas" do indeed exist, but they are rooted in the personality of God ; and, apart from the living God, have no existence at all. In like manner really Christian ideas cannot live and thrive except in Christian men and in Christian women. But when Christian ideas thus really live and prevail in living Christians, Christian laws and Christian policies and Christian institutions become possible. Yes, blessed be God, and in due time not only possible but inevitable.

I need not remind you of the appalling power of false ideas and even of broken fragments of right ideas, which seem to derive a sort of awful vitality from the fragment of right that is in them. The great French people have just been celebrating the centenary of their Revolution. Why are they apparently as far from the ultimate goal of their heroic pursuit as they were a hundred years ago ? Because Rousseau was not a Christian ; because his idea of the Social Contract was historically false. Hence the misery of France and of the human race so far as it is influenced by France. It was a revolution with noble aspirations, but it was founded upon a false thought. I deeply regret to say that in the religious condition of

England at this moment we have an awful illustration of the incalculable influence of false ideas. Because one great and devout man, Dr. Newman, was able fifty years ago to propagate in the university pulpit of St. Mary's a false conception of the fact represented by the word "Church," the Established Church of this country has been thrown back two hundred years. We must fight against sacerdotalism, and we shall ultimately defeat it. But the difficulties of our position are fearfully aggravated by the fact that this one great and saintly man had the opportunity of indoctrinating the clergy of the Church of England with a false idea of the Christian Church. Everything depends ultimately upon ideas. At first we may think little of them; but when they work themselves out in society, they produce gigantic results which last for generations.

Now, in ultimate analysis all sin and all misery arise from selfish thoughts. All the sin and all the misery that you and I deplore to-day, and that we mean by the power of God to annihilate as soon as possible, are ultimately rooted in selfish thoughts. On the other hand, "the mind of Christ" (1 Cor. ii. 16) makes all things possible. And the ultimate desideratum of all missionary societies—home missionary societies and foreign missionary societies—is to make men think as

Christ thought. When all men think as Christ thought, all will be well. Drunkenness, lust, gambling, crime, pauperism, ignorance, slavery, war, all the social wrongs of humanity will disappear for ever; and the golden age of peace and brotherhood will be established upon earth. But until we do succeed in making men think as Christ thought, it will be impossible permanently to cure these great evils; and the question which I this morning in the presence of God and of this open Bible ask you to consider is simply this: How is that great revolution to be accomplished in the minds of men? Naturally we are all selfish. Human society can never be saved until we become unselfish—until we become like Christ. How are we to change the thoughts of men everywhere, so that they shall think as Christ thought?

I need not argue with this congregation that this great change cannot be accomplished by coercive legislation. You unanimously reject that Method. Your whole history is a splendid protest against the conception that Force is a remedy. You and I believe that the darkest hour in the history of the Christian Church was the hour when Constantine the Great—so called falsely—took the Christian Church under his accursed patronage. Well did an old tradition say, that at that fatal hour a voice was heard crying: "This

day is poison poured into the Church of God." Unhappily the poison is there still. Until the era of the Reformation the old notion that governments could spread Christianity prevailed in its grossest and most barbarous form. People thought that even by putting men in prison and by killing them they could advance the kingdom of Jesus Christ, utterly failing to realize that the supreme necessity, as I have said, was to change the thoughts of men. Now, whatever policemen and soldiers can do, they cannot change the thoughts of men. Indeed, the usual effect of their intervention is to make men cling more tenaciously than ever to the thoughts they held before. But I may dismiss that delusion. I suppose the whole Christian Church has now abandoned the idea of compelling men to think as Christ thought by means of bludgeons or bayonets. I am afraid, however, that in many parts of the civilized world the notion still prevails that by patronizing and bribing sections of the Christian Church this object may be accomplished. When we realize that the true object is not to secure nominal adherence, but the real acceptation in the depths of men's souls, of the unselfish and divine ideas of Jesus Christ, it is quite clear that statesmen cannot help us.

I am not so sure that we shall all be agreed with respect to the next Method which at various

periods of human history has been patronized by those who desire to advance the kingdom of God. There are still not a few among us who think that the great change which we meet this morning to promote, may be accomplished by education and by processes of reasoning. At first sight that seems to be very reasonable, for if we are to change the thoughts of men, how are we to change them except by arguing with them? That would be an unanswerable argument if Socrates was right when he taught that sin was the result of ignorance. Clearly, in that case all we have to do is to remove the ignorance, and the result we desire will promptly follow. But was Socrates right? I know one man who thought he was wrong, a certain Saul of Tarsus, who afterwards became a Christian apostle. When he went forth to begin the great work which we are called to carry on, he was confronted by two gigantic opposing forces—the philosophy of Greece and the political empire of Rome. When he went to Greece, what did he do? Did he say, “The false religion, the poetic naturalism, of the Greeks, is founded upon false philosophy; I will establish schools and colleges of true philosophy; I will lay a fine intellectual train which will in due time blow up all this false philosophy into atoms, and then upon the ruin I will proceed to build the fabric of the Church of

God?" Any one who reads the First Epistle to the Corinthians will see at once that St. Paul said nothing of the sort. I am inclined myself, I must confess, to agree with the opinion expressed by Dr. Marcus Dods, in the admirable commentary he has just issued, that the peculiar vehemence with which in this Epistle St. Paul repudiates human philosophy and human wisdom as agencies in spreading Christianity, is due to the fact that his sermon at Athens was a comparative failure. He had just been to Athens, and he had tried a Method of preaching there, which so far as we know he had never tried before, and never repeated. He had very few converts at Athens. Therefore, when he went to Corinth, he spake with exceeding plainness and simplicity. He proclaimed the essential Facts of the Christian faith, and trusted in the agency of the Spirit of God.

When he went to Rome, and had to face the political power of that astonishing empire, his attitude was still the same. His conspicuous success at Corinth and at Rome prove the pre-eminent effectiveness of the Method he adopted in those great cities. When he said that he was not ashamed to preach the Gospel in Rome also, there was more in that statement than may at first appear to a modern Englishman. The natural tendency of a thoughtful man would not be to

preach the Gospel in that particular way in the chief city of the whole world. But his faith was in Christ and in the Holy Spirit. The reason why St. Paul found it impossible to trust in the slow processes of education was expressed to me the other day in St. James's Hall, at the close of the Sunday evening service, by a gifted and highly educated lady, who came forward and said that she found it impossible to answer my arguments; "but the fact is, Mr. Price Hughes, I do not wish to be a Christian." Ah, there lies the difficulty. As our own Shakspeare has said, the wish is father to a great many of our thoughts—pre-eminently to our thoughts in relation to Jesus Christ. He Himself said to the cultured classes in His own time, "Ye do not wish to come unto Me." So what we have to deal with is not, as Socrates supposed, ignorance. If that were all, we should have nothing to do except to send schoolmasters everywhere to dissipate the ignorance, and then all men would logically and inevitably accept the Gospel.

We have to deal with the indisputable fact that their ignorance is rooted in an unwillingness to submit to Christ. And I venture to say here, in the presence of many learned theologians—and I hope they will not be very much shocked, and, if they are, I must still say it—that, so far as my knowledge of real Christianity goes, no human being

was ever either reasoned into Christianity or reasoned out of it. I believe that no man was ever saved by a process of ratiocination. It is as the result of the direct personal intervention of the Spirit of God in the soul, by a Divine illumination, by a revelation of Christ, that men are brought back again to God and their Father. I have no doubt that this audience will thoroughly agree with me that we cannot be saved by sacraments. Are we equally agreed that we cannot be saved by syllogisms? I say that neither by sacraments nor by syllogisms can men be saved, but only by the power of the Holy Ghost. The most perilous delusion that possesses many educated men and women in the present day is the delusion that Christianity is a matter of opinion; that to become a Christian means merely to accept certain opinions; and that to give up Christianity means to reject those opinions. Let me quote against them one of the most honoured of your own divines, and one as gifted as any of them. In words that I have often quoted before, Dr. Dale describes what really does take place when a man is converted. Here are the words of that great teacher of the universal Church:—"The simplest and most obvious account of regeneration is the truest. When a man is regenerated he receives a new life and receives it from God"—mark that; Dr. Dale

does not say he receives a new idea, but he receives a New Life. "In itself regeneration is not a change in his old life but the beginning of a new life which is conferred by the immediate and supernatural act of the Holy Spirit. The man is really 'born again.' A higher nature comes to him than that which he inherited from his human parents; he is 'begotten of God,' 'born of the Spirit.'" *

Now that is the scientific and physiological account of what actually takes place when a man becomes a real Christian. The Christian ideas which will regenerate human society are rooted in the Christian life. My whole contention this morning is this, that the new ideas of Christianity which, as I said at the outset, will accomplish all our hopes for our family, for our nation, and for our race,—these new ideas spring out of the New Life. That New Life never has sprung out of them, and never can.

But this New Life—which will necessarily create the new ideas of unselfishness and of highest happiness achieved in accomplishing my neighbour's good—how is it to be communicated to me? By the miraculous personal intervention of the Holy Spirit. Does the doctrine which I have now

* "Lectures on the Ephesians," 3rd edition, pp. 45-46.

laid down teach that there is no scope for the intellect in Christianity? Certainly not. I hold strongly with Dr. Fairbairn that the adequate intellectual expression of the truths and principles and purposes of the Christian religion demands the highest intellect that God has given to man. And in that very epistle to the Corinthians to which I referred you, St. Paul, while repudiating human learning as the cause and condition of salvation, proceeds at once to add, "We speak wisdom among the perfect" (1 Cor. ii. 6). When the great power of God has laid hold of the human heart and regenerated it; then you have endless scope for the development of all those great Ideas which spring up from the New Life, the Divine Life, the Life of Christ communicated to you; and for their embodiment in all the policies of States and all the institutions of human society.

If this be true, and who with the Bible open before him can deny it?—what wait we for? I observe that in the address which the President of the Congregational Union delivered in this place yesterday, he acknowledged that Christian progress was very slow both at home and abroad. That is true, and in some respects it is slower at home than it is abroad. But the mere fact that our progress is very slow is no reason why we should be satisfied with it. For my own part I

am profoundly dissatisfied with it. I never have believed in "slow and steady" progress—and blessed be God I do not believe in it now! I am miserable when I think that at this moment two-thirds of the human race do not even nominally acknowledge Christ. I quite admit that during the last century Christian missions have made far greater progress than during many preceding centuries; that we have everything to encourage us; that there is not the slightest occasion for despair anywhere. But at the same time, how any human being can be satisfied with the state of things at home or abroad, I am utterly unable to conceive.

To me it is the most melancholy and humiliating of all facts, that to-day, in this little island, where the Gospel has been preached for a thousand years, the majority of my fellow-countrymen belong to no section of the Church of God. No doubt the revival and extension of the work of God abroad must follow that revival and extension of the work of God at home of which, blessed be God, we have many signs. But oh! let us be profoundly dissatisfied with the existing rate of progress. I think, brethren, that even in the history of your own great Society another Madagascar is overdue. We cannot live for ever upon the heroic exploits of our fathers.

And I may say that with respect to my own communion, I am anxiously waiting for another Fiji.

Now, what do we want in order that we may see the work of God revived—revived as in apostolic days, and as in this country a century ago? What we want was described to us by our Lesson this morning. We want the baptism of the day of Pentecost. I may express my whole thesis in this one sentence: We can neither coerce nor argue human society into Christianity. We cannot make any real progress without the Spirit of God.

Words of profoundest philosophy are often unconsciously spoken by such unlettered men as St. Peter. I remember a similarly unlettered working man addressing an audience in Exeter Hall a few years ago, and uttering one of the profoundest Christian truths I ever heard. Several of us spoke on that occasion, but nobody spoke so well as he; and no sentiment that he uttered was so enthusiastically applauded as the one I am about to quote. It was a very remarkable audience. Exeter Hall was crammed to the ceiling with a meeting of working men and their wives—the very *élite* of the working classes—railway men, porters, engine-drivers, stokers, and so forth. It was the annual meeting of the Chris-

tian Railway Men's Association; and the large building was crammed to the ceiling with some of the finest and sturdiest representatives of the English working classes. A man who from his general appearance and size I should imagine was an engine-driver, came to the front and delivered himself of the following sentiment, which was cheered again and again and again with boundless enthusiasm by those working men and their wives. He said: "Mr. Chairman, there are some people who say to us in the present day, Legislate, Legislate, Legislate! So say we working men. Parliament can do a great deal for us, and the sooner it does it the better. There are others who say, Educate, Educate, Educate! So say we working men; and we are very thankful for what has been done of late for the education of the working classes. But while we are ready to say Legislate, Legislate, Legislate! and Educate, Educate, Educate! we say above everything else, Regenerate, Regenerate, Regenerate." That sentiment was applauded to the echo. That sentiment was the profoundest Christian philosophy. There is no man who believes more intensely than I in the necessity and in the sacredness of politics. There is no man who has a higher estimate of what human learning can achieve for God and man. But both the Bible and History teach me that the

human race is not going to be evangelized either by Politicians or by Schoolmasters. The men who can do that are the Missionaries of Jesus Christ, full of the Holy Spirit, and speaking with tongues of fire. God alone is able to save the human race; and His only Method is the Method of the day of Pentecost. When the eyes of St. John were purged to see things as they truly are, he beheld that City of God for which you and I have been praying and yearning ever since we began to think. Was it founded by human wisdom? Was it established by statesmen or by schoolmasters? No. He saw the City of God "coming down out of heaven from God" (Rev. xxi. 2). And I stand here this morning in the presence of God and of this vast congregation representing one of the greatest missionary societies in the world, to remind you once more that the only hope of the human race is in the direct personal agency of the Holy Spirit, granted in answer to the prayer and faith of true Christians. Great Spirit of the Living God! come, come, come, and crown us all with fire,

XVIII.

THE FRENCH REVOLUTION.

“When night came on, we had casually formed a circle. We dared not kindle our usual camp-fire in the midst. The majority kept silence; a few spoke. All alike were overwhelmed by the situation. At last they called out to me, and asked what I thought about it [*i.e.*, about the defeat of the Duke of Brunswick by the Army of the Revolution]—for I had been accustomed to amuse and enliven the company by little speeches;—but this time I said: *Here and to-day begins a new epoch in the history of the world*; and you can say that you were present at its birth.”—GOETHE.

XVIII.

*THE FRENCH REVOLUTION.**

"The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost."—
ROMANS xiv. 17.

IT is exactly one hundred years since the States General of France assembled in Versailles. Until then the representatives of the French people had no voice whatever in the government of France. The kings, the nobility, and the clergy had all authority. The twenty millions of the people were, as Carlyle said in his grim way, "dumb sheep whom these others had to agree about in the manner of shearing." It is impossible to exaggerate the ignorance, the degradation, and the misery to which the peasants, who then as now formed the great majority of the French people, had been reduced by the wickedness of the kings, the nobility, and the priests of France. The massacre of St. Bartholomew's day had murdered, and the revocation of the Edict of Nantes had exiled, the Christianity of Christ.

* Preached on the Centenary Day of the French Revolution.

Among the ruling classes nothing was left except lust and superstition, and among the masses of the people nothing except animalism and unspeakable anguish. Charles Dickens, in his "Tale of Two Cities," gives a true and vivid account of the social condition of the French people before the Revolution. The tragical character of that great event in world-history seems to have sobered Dickens into an unusual vein of genuine and noble emotion. The volume to which I have just referred is totally different in tone and depth and character from anything else that he ever wrote. In that remarkable book you will find a more correct and intelligible account of the real cause of the Revolution than in most histories.

I need only say now that many of the peasants of France were in so degraded a condition that they were actually reduced to eating grass like the beasts of the field. Carlyle describes the great event, which is to-day celebrated throughout France, in the following characteristic passage :—

‘ But now finally the Sun, on Monday the 4th of May has risen ;—unconcerned, as if it were no special day. And yet, as his first rays could strike music from the Memnon’s Statue on the Nile, what tones were these, so thrilling, tremulous of preparation and foreboding, which he awoke in every bosom at Versailles ! Huge Paris, in all conceivable and inconceivable vehicles, is pouring itself forth ; from each Town and Village come subsidiary rills : Versailles is

a very sea of men. But above all, from the Church of St. Louis to the Church of Notre-Dame : one vast suspended-billow of Life,—with *spray* scattered even to the chimney-tops ! For on chimney-tops too, as over the roofs, and up thitherwards on every lamp-iron, sign-post, breakneck coign of vantage, sits patriotic Courage ; and every window bursts with patriotic Beauty : for the Deputies are gathering at St. Louis Church ; to march in procession to Notre-Dame, and hear sermon.

Yes, friends, ye may sit and look : bodily or in thought, all France, and all Europe, may sit and look ; for it is a day like few others. Oh, one might weep like Xerxes :—So many serried rows sit perched there ; like winged creatures, alighted out of Heaven : all these, and so many more that follow them, shall have wholly fled aloft again, vanishing into the blue Deep ; and the memory of this day still be fresh. It is the baptism-day of Democracy ; sick Time has given it birth, the numbered months being run. The extreme-unction day of Feudalism ! A superannuated System of Society, decrepit with toils (for has it not done much ; produced *you*, and what ye have and know !)—and with thefts and brawls, named glorious-victories ; and with profligacies, sensualities, and on the whole with dotage and senility,—is now to die : and so, with death-throes and birth-throes, a new one is to be born. What a work, O Earth and Heavens, what a work ! Battles and bloodshed, September Massacres, Bridges of Lodi, retreats of Moscow, Waterloos, Peterloos, Tenpound Franchises, Tarbarrels and Guillotines ;—and from this present date, if one might prophesy, some two centuries of it still to fight ! Two centuries ; hardly less : before Democracy go through its due, most baleful stages of *Quackocracy* ; and a pestilential World be burnt up, and have begun to grow green and young again.

Rejoice nevertheless, ye Versailles multitudes ; to you, from whom all this is hid, the glorious end of it is visible.

This day, sentence of death is pronounced on Shams ; judgment of resuscitation, were it but afar off, is pronounced on Realities. This day, it is declared aloud, as with a Doom-trumpet, that *a Lie is unbelievable*. Believe that, stand by that, if more there be not ; and let what thing or things soever will follow it, follow. 'Ye can no other ; God be your help !' So spake a greater than any of you ; opening *his* Chapter of World-History.

Behold, however ! The doors of St. Louis Church flung wide ; and the Procession of Processions advancing towards Notre-Dame ! Shouts rend the air ; one shout, at which Grecian birds might drop dead. It is indeed a stately, solemn sight. The Elected of France, and then the Court of France ; they are marshalled and march there, all in prescribed place and costume. Our Commons in 'plain black mantle and white cravat' ; Noblesse, in gold-worked, bright-dyed cloaks of velvet, resplendent, rustling with laces, waving with plumes ; the Clergy, in rochet, alb, or other best *pontificalibus* : lastly comes the King himself, and King's Household, also in their brightest blaze of pomp,—their brightest and final one. Some Fourteen Hundred Men blown together from all winds, on the deepest errand.

Yes, in that silent marching mass their lies Futurity enough. No symbolic Ark, like the old Hebrews, do these men bear : yet with them too is a Covenant ; they too preside at a New Era in the History of Men. The whole Future is there, and Destiny dim-brooding over it ; in the hearts and unshaped thoughts of these men, it lies illegible, inevitable. Singular to think : *they* have it in them ; yet not they, not mortal, only the Eye above can read it,—as it shall unfold itself, in fire and thunder, of siege, and field-artillery ; in the rustling of battle-banners, the tramp of hosts, in the glow of burning cities, the shriek of strangled nations ! Such things lie hidden, safe wrapt in this Fourth day of May ;—say rather, had lain in some other unknown day, of which this latter is the public fruit and outcome.

As indeed what wonders lie in every Day,—had we the sight, as happily we have not, to decipher it: for is not every meanest Day the ‘conflux of two Eternities!’

Yes, that States-General met on a bright May morning like this, exactly one hundred years ago. A slight incident, on the very first occasion they met, was full of deep significance. It was a straw which showed from what an unexpected quarter the wind was now blowing. The King and the Nobility, in accordance with ancient custom, put on their hats; to their horror, the Third Estate—the representatives of the People—at once did the same. A striking indication of the fact that the doctrine which St. Paul preached on Mars Hill in Athens, the doctrine that God had made of one blood all nations of men, was at last about to be accepted; and that, therefore, none occupied a more august position than those who were the Representatives of the People. That day was the birth-day of European Democracy. The States-General became the National Assembly; and the National Assembly did not separate until it had given France for the first time a National Constitution, and had inaugurated a Revolution which is yet in its infancy.

The late Lord Beaconsfield in one of his remarkable works asserted with profound truth that there are only two living powers in Europe to-

day—the Church and the Revolution. The unsolved problem of humanity is how to reconcile these two living powers, which for the last century have through their fratricidal strife filled the world with bitterness and with bloodshed. We take the first step towards the solution of that problem of problems when we honestly inquire why the glorious Revolution inaugurated a century ago, was so quickly turned into a loathsome reign of terror? The answer to that question is this: It was because that Revolution was based upon the gospel of Rousseau and not upon the Gospel of Jesus Christ.

At the beginning of this year a friendly as well as a competent critic of the French Revolution described the present result of it in the following terms :—

It was now a hundred years since the new system had been visibly inaugurated, and during that hundred years what failures, wars, and revolutions, what endless unrest and what noble strivings, were recorded! And without some new element why should not another hundred or a thousand years pass in the same cross-purposes and failures, and blind, useless strivings? The eighteenth and nineteenth centuries were marked as the only epochs in the history of mankind in which the most persistent strivings towards social and moral improvement in a systematic way had been manifested. Genius, devotion, and loftiness of aim had not been wanting. Yet how wasted the effort and how increasing the discord! In France noble efforts had been made to close the work of the Revolution; but why was France this day

in terror, anger, and unrest, torn by faction, without statesmen or a stable system, ringing with recrimination, and the seat of a peculiarly foul form of moral corruption? Why was this the result of one hundred years of revolution, of the heroic hopes and undying aspirations of a most generous people? France had undertaken the most arduous of all tasks without religion, a task which was impossible without religion—the task of recasting society, and refounding the nation. With genius, energy, and a desire for good things, there was an absence of moral force. No one was content, no one was hopeful. There was neither confidence nor happiness.*

This confessed present failure of the Revolution is due to the fact I have already stated; namely, that Rousseau was its prophet instead of St. John. It is a significant coincidence that Voltaire and John Wesley began their careers at the same time. When these two men set out upon their national enterprises, England was much nearer revolution than France. All the social and political symptoms of the hour indicated far greater instability and peril in this country than in France. Why was the evil averted in England, and why did it assume so terrible a form in France? It was the great evangelistic work of John Wesley and his colleague among the masses of the people that prevented a reign of terror in England more

* Mr. Frederic Harrison's New Year's Address to the Positivist Society.

awful than that which desolated France. John Wesley, under God, created in this country a Christian Democracy which made it possible for us to accept the principles of the Revolution without a breach in the continuity of our history, and without civil war. The same great religious movement on the other side of the Atlantic secured the establishment of a peaceful Christian Commonwealth there. It is because the democratic Christianity of John Wesley prevails to a greater extent among all classes of people in the United States than in England, that America is to-day—as Professor Bryce points out in his recent great work upon the American Government—much more Christian than England.

Now the great work of Christian leaders in the Twentieth Century will be to reconcile the Church and the Revolution on the Christian basis which has already to a great extent accomplished this reconciliation in the English-speaking world. In a word, the time has come for us to obey the Sermon on the Mount on a more gigantic scale than ever, and to secure before everything else the Kingdom and the Righteousness of God (St. Matt. vi. 33).

During the last century the Churches have made the great mistake of seeking the Righteousness of God and neglecting to seek His kingdom.

The Revolution, on the other hand, has made the great mistake of seeking His kingdom without seeking His Righteousness. They cannot build except on our foundation. On the other hand, our foundation is intended for their building. In vain have they sought to erect a durable and beneficent social fabric upon the Rights of Man, or on Reason, or on any other foundation except that which God has laid in the adamant of eternity.

On the other hand, as we have often confessed of late, we Christians have been too individualistic ; we have forgotten to seek Social as well as Personal Salvation: we have ignored those great social hopes which now stir the hearts of men, and which in olden time inspired the prophets and apostles of God. What are the social hopes which for a long century have excited the passionate aspirations of the millions of Europe ; which have led men and women to shed their blood like water, and to die as readily for the Revolution as the martyrs of the first century died for Christ? The great promise of the Revolution is summed up in the three words inscribed to-day upon every public building in France—"Liberty," "Equality," "Fraternity." Canon Westcott—whose vision is keener than that of any other Anglican theologian of our time—has well said that these three words represent the social aspects of those three great qualities of the

kingdom of God which our text describes in their personal aspects. Here are his brave and profound words—

'Righteousness, peace, joy'; the human heart welcomes these three characteristics as marking the society which answers the promise of creation. In these three, that memorable triad, the battle-cry of revolution, which in spite of every perversion and misuse, has found a wide response in the souls of nations, receives its highest fulfilment. In *'righteousness, peace, joy,'* we can recognise *'equality, liberty, fraternity,'* interpreted, purified, extended. They tell us that the community and not the individual is the central thought in the life of men.*

Then again, in a subsequent passage the great theologian says that Righteousness, Peace, and Joy are "the Christian translation of Equality, Liberty, Fraternity."

This is a profound truth of far-reaching import. It is the most important social truth that has been uttered in our time. I cannot understand, however, why Canon Westcott should try to change the order in which the Revolutionary triad agrees with the Pauline triad. I believe that even the order in which the three great words occur in the Epistle to the Romans and in the formula of the Revolution is full of significance; and that in both cases the usual order is the correct order. Righteousness, Peace, and Joy correspond respectively, not

* "Social Aspects of Christianity," p. 90.

with Equality, Liberty, and Fraternity, but with Liberty, Equality, and Fraternity. Righteousness in the individual secures Liberty in the State. For whom the Son makes free, he, and he alone, is truly free (St. John viii. 36). Apart from the freedom of Righteousness we are slaves. Again, the Peace of the individual produces Equality in the State. All unnatural and unnecessary social distinctions, castes, and privileges are produced by the ceaseless unrest and striving of the soul that is not at Peace with God. Lastly, the Joy which fills the Christ-like heart overflows in Fraternity, in "love and charity with all mankind." The Revolutionary formula, therefore, is simply the social realization of the fundamental characteristics of the Christian faith; and was anticipated two thousand years ago by the angels who sang at the cradle of our Lord that His Advent signified peace on earth and good-will among men.

It is true—and none believe it, and none teach it more emphatically and more frequently than we—that, as Horace Bushnell finely said, "the soul of all improvement is the improvement of the soul." But the improvement of the soul takes place not merely and not mainly for its own private advantage, but that it may become the vehicle through which God will establish among men Liberty, Equality, and Fraternity; or in other words,

Righteousness, Peace, and Joy in the entire community, as well as in the private life of individual men. The Revolution will be robbed of its terror when we claim, on behalf of the Kingdom of God, all that is true and attractive in it ; and the Church of God will recover her lost leadership of the nations when she responds to their social as well as to their individual needs.

The boundless enthusiasm which in our own day has greeted the names of such men as Mazzini, Garibaldi, and Castelar, ought to have been given to Jesus of Nazareth, the Son of God ; who is the best friend that the masses of the people ever had. From Him every democratic leader of our own time has borrowed everything that is good in his own creed. But it is useless either to attempt a social reconstruction on a non-Christian basis or to limit the Kingdom of God to the salvation of the Individual. Both the Revolution and the Organized Churches have partially failed because both in opposite ways have put asunder what God had joined together. As a consequence of this disastrous double failure, the majority of the inhabitants of every country in Europe to-day reject Christ. But when Personal and Social Christianity are preached with equal earnestness and equal enthusiasm ; the kings of the earth will bring their glory into the City of God, and the days of her mourning will be ended.

XIX.

THE GOSPEL OF HEALTH.

“Yes, I said ; and what a delightful life they lead ! they are always doctoring and increasing and complicating their disorders, and always fancying that they will be cured by some nostrum which somebody advises them to try.

“That is often the case, he said, with invalids such as you describe.

“Yes, I replied ; and the ludicrous thing is, that they deem him their worst enemy who tells them the truth, which is simply that, unless they give up drunkenness, and lust, and idleness, neither drug nor cautery, nor spell nor amulet, nor any other remedy will avail.”—PLATO.

XIX.

THE GOSPEL OF HEALTH.

"They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree shall be the days of My people, and My chosen shall long enjoy the work of their hands."—ISAIAH lxxv. 22.

IN this passage Isaiah teaches that the citizens of the kingdom of God will live to a good old age, and will long enjoy the work of their hands. In the happy days that are coming, when human society is reconstructed on a Christian basis, infant mortality and blighting disease will be mere memories of the buried past. The promise of bodily health, as a special feature of the kingdom of God, is a much-neglected truth. On more than one occasion God by the mouth of Moses distinctly promised to the children of Israel, freedom from disease as a result of national righteousness. For example, in Deuteronomy vii. 15, we read, "The Lord will take away from thee all sickness; and

He will put none of the evil diseases of Egypt, which thou knowest, upon thee." Christianity attaches great importance to bodily health. Jesus Christ was the Ideal Man, and as we are never tired of reminding one another, a true Christian is a Christ-like man. Now Christ Himself enjoyed perfect bodily health. Therefore no one can fully resemble Christ who does not enjoy bodily health. It is also a very remarkable fact that Jesus Christ never cured the soul without simultaneously curing the body.

We cannot protest too strongly against the horrible heathen delusion that the body is the source of evil. This delusion gave rise to the false asceticism which has so long blighted Christianity and led good men to suppose that by paining or mutilating our bodies they can please God. This is as absurd as to imagine that a musician could please God by injuring the instrument of music with which he praises Him; or that the carpenter could please God by blunting the instrument with which he carves wood for the sanctuary. Nevertheless this horrible delusion took such possession of mediæval Europe that, as Michelet has said, "nobody took a bath in Europe for a thousand years." And there can be no doubt that the indigestion and other evils occasioned by that physical filthiness, had much to do with the superstition of

the Dark Ages. The body is the instrument with which we serve God ; and just as Dr. Dallinger keeps his famous microscope in the most perfect order, and as free as possible from the least speck of dust, so must we preserve our bodily frames in the highest possible condition of health, so that we may be able the more effectively to do the will of God. The more perfect our bodily health, the better we can serve Him.

We must create a conscience on this point. To break a known law of health is to commit a sin. But my special point this afternoon is to remind you that disease is an avoidable and a removable evil. Euthanasia, or painless death, ought to be the normal type of Christian experience. We have already at these Conferences made up a list of eight social evils against which we must wage ceaseless war. They are Pauperism, Ignorance, Drunkenness, Lust, Gambling, Slavery, Mammonism, and War. We must now add a ninth—Disease. We must attack physical disease with all the resources of Christian civilization ; and in this, as in all other social developments of Christianity, prevention is better than cure. It is very gratifying to note the growing importance of the prophylactic as distinguished from the therapeutic art of the medical man. The prevention of disease is now becoming more important and more

honoured even than the healing art. We are also beginning to realize that it is the duty of the State to promote bodily health. Lord Beaconsfield, when he was Prime Minister of England, made a very memorable and weighty statement on this question. "I think," he said, "public attention ought to be concentrated on sanitary legislation ; I cannot impress upon you too strongly my conviction of the importance of the Legislature and Society uniting together in favour of these important results. After all, the first consideration of a Minister should be the health of the people." It was on that occasion he uttered his admirable aphorism, "*Sanitas sanitatum omnia sanitas*," which is worthy to be placed beside the equally happy aphorism of Emerson's, that "Public health is public wealth."

We are at present very far from carrying out the wise counsel of Lord Beaconsfield. We have in this country every year, it is calculated, 125,000 unnecessary deaths, and 4,200,000 unnecessary cases of sickness ! This unnecessary sickness causes an annual loss of at least £20,000,000 a year. In Glasgow alone it is estimated that preventible serious sickness causes a pecuniary loss of £240,000 a year. If the average home of an English working man were only as healthy as a felon's cell, it would add eight years to the average

length of the workman's active life: and who can estimate the value of that addition to the wife and children of the workman?

There are six requisites of Public Health: (1) Sanitary houses, (2) Fresh air, (3) Warm clothes, (4) Pure water, (5) Wholesome food, and (6) Vigorous exercise. I am sorry to say that on every one of these points the actual state of affairs is deplorable. The Earl of Meath, who to his great honour has given special attention to public hygiene, states that the sanitary condition of the people is getting worse and worse.

It appears from the police reports that the healthy men in the police force come from the small country towns. It is a fact that as a rule health is in inverse ratio to the density of the population. Mr. Cantlie, a London surgeon of large experience, has pointed out that the average Londoner rarely exists for a generation. And it appears that out of eight hundred Londoners in a London hospital, only four represented a fourth generation. Sir Thomas Crawford, M.D., the Director-General of the Army Medical Department, at a meeting of the British Medical Association, said that the "army recruits are of an inferior physique to what they were twenty-five years ago."

The Earl of Meath says that were it not that intermarriages take place between the feeble crea-

tures born in our great cities and the healthy country people, the physical degeneracy of the urban population would be appalling. What can we do to arrest this physical decay?

In the first place insanitary houses ought to be remorselessly demolished. Under no circumstances ought public opinion and public authority to tolerate their existence. Further, house-landlords must follow the Christian example of Miss Octavia Hill, and directly interest themselves in the well-being of their tenants. The upper classes in this country have long entertained a singular and deadly delusion. They have thought that the peasants on their country estates have claims upon them for personal sympathy and intercourse; but that the tenants on their town property have no such claims upon them. Too often these unfortunate town tenants never come into contact with their landlords; but are absolutely at the mercy of lawyers and land agents.

This evil has now assumed such proportions, that whatever Christian landowners may do in the future, their resources are inadequate to grapple with the gigantic problem, especially in London. The County Council must itself build sanitary houses for the poor, and let them at possible rents. They should also establish public baths in all directions.

In the next place, fresh air must be secured by providing broad streets, large squares, and open spaces ; by opening parks in the midst of people ; and by planting trees in all directions.

With respect to warm clothes, the poor must help themselves ; and there will be no more effectual method of clothing their own wives and children than by abstaining from spending their money for the benefit of the wives and children of the liquor sellers.

Pure water and an unlimited supply of it, ought to be secured for our great population, whatever it costs. If the public-spirited citizens of Glasgow go to the expense of securing a constant and copious service from Loch Katrine, there is no reason why mighty London should not supply itself in equal profusion from the untainted lakes amid the Welsh hills.

With respect to wholesome food, it is essential to break down existing monopolies ; to establish markets everywhere ; and to appoint Inspectors of food who cannot be bribed.

In order to secure the necessary physical exercise, numerous gymnasia should be established ; and cricket and football should be encouraged in the parks.

The Earl of Meath says that our best hope is to deal with the young ; and there are three ways

especially in which we should take his good advice in dealing with the boys and girls. In the first place it is a horrible fact that thousands of children go to school without breakfast; others have no dinner; and many of the poor little wretches whom we drive into school positively drop off the school benches from sheer physical exhaustion! Now we should establish a Cooking Department in every Board school. Two classes of dinners should be cooked by the girls, under competent direction—a very cheap but nutritious dinner, which should be given gratis to the most destitute children; and a meal that costs a little more may be sold and consumed on the spot by those children whose parents can afford to pay for it. Dinners at nominal prices are thus provided for the children in the National schools of Germany. Not only would such an arrangement meet an urgent physical need; but by teaching the wives of the next generation of workmen how to cook, we should practically add twenty or thirty per cent. to the workmen's wages. At present working women through sheer ignorance too often prepare the family meals in a most extravagant and costly manner.

In the second place, a Gymnasium should be provided in every Board school, and physical exercises should secure a part of the Government

grant. This is the case both in Germany and in Switzerland, where gymnastics, as well as reading and writing, constitute an essential part of the curriculum.

In the third place, as Mr. Barnett suggests, we should board out sickly and feeble children in the country and at the sea-side during the summer months; and that this should be done on a gigantic scale. Any one who has seen the remarkable effect of a few weeks of the country or sea-side air upon the poor little children of our back streets and slums, will feel great sympathy with Mr. Barnett's wise and philanthropic proposal.

Let me add in conclusion, that whatever may be the final decision with respect to some of the detailed suggestions I have enumerated, it is an incontestable fact that true national prosperity is secured neither by money-bags nor by cannon-balls, but by the physical health and the moral character of the people.

XX.

THE ATONEMENT OF JESUS CHRIST.

“Moreover, He said that the cup could not pass from Him except He drank it, not because He could not avoid death if He would, but because, as has been said, it was impossible for the world to be saved in any other way ; and He Himself was unalterably determined rather to suffer death than that the world should not be saved.”—ANSELM.

XX.

THE ATONEMENT OF JESUS CHRIST.

"He was despised and rejected of men :

He hath borne our sicknesses and carried our sorrows :

The LORD hath laid on Him the iniquity of us all."

—ISAIAH liii. 3, 4, 6.

WHEN the Ethiopian chamberlain was reading this chapter with intense interest, he said to Philip, "I pray thee, of whom speaketh the prophet this? of himself, or of some other?" (Acts viii. 34). No such question could occur to us. We know that the prophet was speaking of Christ. It would have been both absurd and blasphemous if such language had ever been used of any other. In the memorable clauses which form my text to-day we have the three steps by which He "who knew no sin" was "made to be sin on our behalf; that we might become the righteousness of God in Him" (2 Cor. v. 21). We need not now discuss the ancient and, in this world, insoluble problem of the origin of evil. It is enough

for us to know, as we know too well, that the world is full of sin and misery. It is equally obvious to the unprejudiced observer that misery is the result of sin. I do not say that every man's misery is wholly the result of his own personal sin — far from it, but that the collective misery of the world is the result of the collective sin of the world; and the great question therefore is, How can we abolish sin?

That goes to the root of the difficulty, for when sin is abolished misery is abolished too. The Eternal Son of God undertook the great task, and the inevitable condition of success was the Incarnation. It was necessary that He should identify Himself with the race of Adam; and become bone of our bone and flesh of our flesh. Two thousand years ago the great event took place. He became, as He Himself delighted to call Himself, "the Son of man"—the child of the human race. This amazing event had three results, described successively in the three passages which form my text.

The first result was this—"He was despised and rejected of men." He was their greatest Benefactor. No man ever loved or could love the human race as He loved it; but no man was ever so badly treated on this earth as He. The lamentable fact is, that men love darkness rather than light, because their deeds are evil; and in

some small degree all reformers and all true philanthropists must share the fate of the Man of Nazareth, and be hated and persecuted by those whom they supremely serve. Woe unto you if all men speak well of you! If you are unselfish, and disinterested, and determined at all cost to promote the well-being of humanity, you must suffer.

This was pre-eminently the case with the great Friend of man. He was misunderstood, hated, persecuted, and at last killed. Alas! how lonely was His life, how rough and blood-stained the Via Dolorosa along which He travelled to save you and me! Let us make no mistake: although men now praise Him with their lips they hate Him still; and the moment you have the mind of Christ and walk in His footsteps, they hate and persecute and denounce you. From the days of Jesus Christ to our own time all the greatest reformers and all the greatest Christians have been misunderstood and misrepresented and persecuted, especially by Christians, and most especially by Christian ministers. "A disciple is not above his Master. It is enough for the disciple that he be as his Master" (St. Matt. x. 24, 25). He must rejoice in being permitted in any degree to share the experience of his Master. Christ knew that it was a necessary part of His great Task to bear

the contempt and hatred of those He loved. That was the first inevitable consequence of His Incarnation.

The second result is experienced in the statement that "He hath borne our sicknesses and carried our sorrows." His Sympathy with us was so perfect that our pains and our woes burdened and broke His heart. This phase of His experience we can also to some extent understand and share. There are in the Gospel two striking illustrations of the way in which love shares the pain and sorrows of the object of love. The man whose unhappy son was victimized by a dumb spirit cried out in his agony to Christ, "If Thou canst do anything, have compassion on us and help us" (St. Mark ix. 22). You will notice he does not say, have compassion on my son, help my son, but "have compassion on us, and help us," so completely did his fatherly sympathy identify him with the misfortune and misery of his son.

The other case is that of the Canaanitish woman, who exclaimed, "Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil" (St. Matt. xv. 22). She does not say, as the father said, "Have mercy on us," but "have mercy on me." She not only identified herself with her daughter's sorrow; she absorbed it, until at last it seemed to her as though it were

entirely her own. The love of a mother is more tender and intense even than that of a father. If every human father and mother in this way enter sympathetically into the sorrows and pains of their children, how much more must Christ have shared the agony of the human race? Indeed this sympathetic pain is felt to such a degree by all men that Ruskin once declared "the cruellest living man could not sit at his feast unless he sat blindfold." The misery of men is so awful that in the judgment of Ruskin, the most cruel amongst us would be unable to eat his dinner if he realized the hunger and wretchedness and hopeless despair of the dinnerless and the outcast. Life is made possible and endurable by the fact that so much of the misery of others is mercifully concealed from us. We all sit more or less blindfold at the banquet of life.

But Christ was in no way blindfold. He knew all the pain and all the sorrow of all men: to Him all hearts were open, and all desires known: and from Him no secrets were hid. All the bitter cries of human pain and human hunger and human despair reached His ears and entered His soul. We can form some faint conception of the result when we remember how He groaned and wept at the grave of Lazarus. Let us further ponder the fact that all men in all lands were

dearer to Him than any one man has ever been or can ever be to the most loving of human mothers. Men's heads turn grey, and their hearts break over the pains and sorrows of those they love. But no love is like the love of Jesus Christ. As the Swiss patriot received all the spears of his country's foemen into his own devoted heart, so was the tender spirit of Jesus Christ pierced and lacerated and mutilated by all the sins and sorrows of His brother men. That was the second result of identifying Himself with us.

But I come to-day to ask, Was that all? Have we made an exhaustive analysis of the cup that Jesus of Nazareth drank? Was there no other ingredient in it? Have I now given a full account of His sorrows? Did He no more than reveal the unparalleled love of God, and take all human sorrow into His own heart? Was it His sole mission to reconcile all to God by melting our hearts? No! There was a third step. There was a third inevitable consequence of His identification with the race of Adam; and that was the most dreadful of all. It is expressed in the third paragraph of the text, where we read the appalling words, "The LORD hath laid on Him the iniquity of us all." We have not yet exhausted the meaning of His tragical story. It is impossible to overlook the

supreme and unique importance attached to His death. The symbolism of the Jewish Church (which was the great object-lesson by which God educated the minds of men for the final revelation of the Gospel) fixes our attention on the death of the Sacrifice as the culminating and essential fact. The institution of the Lord's Supper as the permanent memorial of the work of our Lord points to the same conclusion.

When we contemplate the appalling agony in the Garden of Gethsemane, it is impossible to believe that He was agitated and convulsed by the fear of physical death. The mere suggestion of such physical cowardice is blasphemous. Multitudes of men have awaited the inevitable end with the utmost composure. There is nothing in the life of our Lord to suggest the base idea that He was less capable than Socrates of facing death with cheerful courage.

And when we pass on from the Garden to the Cross, we feel again—and if possible yet more deeply—that we are in the presence of something immeasurably more dreadful than physical death. It is a stupendous mistake to dwell so much, as some poets and painters and emotional pulpit rhetoricians have dwelt, upon the mere physical accompaniments of the death of Jesus Christ—the crown of thorns—the Roman scourging

—the pierced hands and feet. It is true that the Roman scourging (which it will be remembered was inflicted more than once upon the Apostle Paul) was one of the most terrible tortures ever invented by the cruelty of man; and crucifixion was a most excruciating and lingering method of killing.

But Peter and others of the disciples of our Lord have been crucified, and have suffered even greater physical torture in the form of punishment than the Blessed One Himself; for in His case the end came earlier than usual, and the authorities were astonished to discover that He was so soon dead. Moreover, even if His death on the Cross had been as slow, tedious, and horrible as was usually the case, the physical anguish would not be comparable with that endured (for example) by Father Damien while he slowly succumbed to the agonies of leprosy. The Gospel itself says very little of the physical suffering of Christ; and Nature drew a veil over the face of the sun during His last agony. How irreverent it is of any man to try and snatch that veil away, and let in the vulgar glare of day upon the agony of Christ! To dwell upon the details of His physical sufferings, is to divert the thoughts of men from the main source and character of His sufferings.

The real nature of His unapproachable and unspeakable anguish was expressed in the bitter cry which shivered through earth and heaven : " My God, My God, why hast Thou forsaken Me ? " (St. Matt. xxvii. 46.) He bore the burden of our sins : He came under the curse which rests upon the guilty race of Adam : He experienced for one awful moment the last consequence of sin—separation from God. That is the very Hell of Hell. As eternal life itself consists essentially in the knowledge of God, so does eternal death consist in the loss of that knowledge. That loss is the blackness of darkness, which if a man experience, it would have been a good thing for him if he had never been born. That is the death, the true death, which Christ tasted " for every man " (Heb. ii. 9), that you and I might never be compelled to touch its unendurable poison. Father Damien could not befriend the lepers without so identifying himself with them as to become himself a leper ; and Jesus Christ, the Son of God, could not identify Himself absolutely with the human race without ' mysteriously realizing the last consequence of sin. From that even He shrank : but it was inevitable. He drank the bitter cup to the dregs, and it killed Him.

As a distinguished physician has pointed out, all the physical symptoms indicated that Christ

died literally of a broken heart. He did not die of crucifixion. In the ordinary course of nature He would have lingered for many hours. But when God mysteriously forsook Him, it was more than He could endure and live. It broke His heart literally and metaphorically. Body and soul alike were crushed by the awful experience, and with a loud cry He yielded up His spirit to God. He was a willing victim. No man took His life from Him (St. John x. 18). He laid it down of His own accord; and by so doing paid such unparalleled homage to His own justice and His own righteousness, that henceforward He could consistently be both just and the Justifier of sinful man (Rom. iii. 26). It is most misleading to say that God "punished" Him, for so to say is to use the word "punishment" in an unnatural and offensive sense. It is blasphemous to say that God was "angry" with Him. Never was the Eternal Father more pleased with the Eternal Son than when, for one mysterious moment, He forsook the Son, and permitted Him to experience the consequence of human sin.

He who identified Himself with the sinful race of Adam must accept all the consequences. He knew what those consequences were, when He gladly consented to be "born of a woman, born under the law" (Gal. iv. 4). He knew that the

claims of His own justice could not be ignored. He knew that the principles of law and order could not be trampled underfoot in one corner of the universe without plunging the whole universe into chaos and anguish. Therefore, He who knew no sin, was willingly "made to be sin on our behalf," in order that in Him we might recover the lost righteousness of God (2 Cor. v. 21). It is only the superficial and the wicked who think lightly of sin. The wisest of Gentile thinkers, Socrates, said, "Plato, Plato, perhaps God can forgive deliberate sin, but I do not see how." There is only one way, a way which no human being could have anticipated. It is this—that God should identify Himself with the human race. As Shakspeare has finely said,—

"Why, all the souls that were, were forfeit once ;
And He that might the vantage best have took
Found out the remedy."

And now that the great redeeming work is done at a price we can never estimate, what remains for us to do? Simply this, to identify ourselves as completely with Jesus Christ as He has identified Himself with us. He "emptied Himself" of all His divine glory (Phil. ii. 7), became the Servant of the entire human race, and even died for us. The very least that we can do in response to love

so great, so overwhelming, is to place ourselves unconditionally and absolutely at His disposal ; and by gladly doing His will from this time forward for evermore, to prove that we are not altogether incapable of appreciating "the kindness and philanthropy of God " (Tit. iii. 4).

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